CHRISTIAN REGISTER.

VOL. XXVII. DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS. NO. 19.

"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MAY 6, 1848. N. S. FOLSOM, EDITOR.

CHRISTIAN REGISTER,
PUBLISHED WEEKLY
AT NO. 22 SCHOOL STREET
(*Near Washington Street,*) by
DAVID REED.

☞ To whom all communications, as well as letters of business, should be addressed.

TERMS.—THREE DOLLARS, payable in six months or TWO DOLLARS AND FIFTY CENTS, if paid in advance.

To individuals or companies who pay in advance for five copies, a sixth copy will be sent gratis.

No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

For the Register.

BRATTLEBORO.—THE WATER CURE.

For beauty of scenery this place is a gem; and Dr. Wesselhoest thinks a gem of the purest water, for he selected it as the seat of his great hydropathic establishment on account of the excellence of the water. This runs copiously from numerous springs among the mountains of silex slate, and is made to do duty in the Dr's little world in every mode of application to the human body external and internal. There are plunge baths, and wave baths, and halfbaths and all sorts of baths, douches down and up and sideways, eye douches, ear douches, and water in some form or other seems the presiding genius of the place. Even the villagers seem to agree with old Pindar of Greece, that "water is the very best thing," either to commence an ode with or to finish a disease with, and have had the peculiar hydropathic apparatus constructed in many of their houses. A wet sheet and mummy-packing has no terrors for the tenderest mothers when the little ones get a fever. Colds, I presume, it is intended to abolish in this region. Why should any one ever be so absurd as to take cold when it is so easily prevented? The simple prophylactic is in your washbasin, if you have no other bath. Let the cold element come in contact with the whole body every morning, and then walk till warmth is thoroughly restored, and there need be no such thing as colds in the world. See what these patients of the water-cure undergo without dreaming of taking cold. Feeble, life-long invalids, refuse cases of disease, despaired of and given up by the regulars among the Medici, come here swathed in flannels and trembling at every breeze, are ordered to throw away their flannels, and soused perhaps a dozen times a day in running water from the rocks, winter or summer, and made to walk miles after miles through all weather and all roads. They do not think of colds. What a glorious exemption in our climate! The jubilant consciousness of it through every exposure is surely worth more than the price or the pain of a cold wash once a day.

This perpetual walking of the patients round the little circuits and the great circuits of the neighborhood gives animation to the landscape. It facilitates too the same exercise to amateur peripatetics. Delighting in it as I do, I have always experienced sundry difficulties about it in other parts of the country. Out of the cities there are no very smooth or extensive snow-paths in winter. Here "Water-cure" sees to that. The snow-plough is out far and near very soon after a snow-storm. But this is only the first difficulty. The Americans are an anti-walking nation. No one finds it easy to conceive such a far-fetched idea as walking from choice. Hence let a countryman overtake a walker, and being himself of course in a vehicle, he assumes at once that the walker will be glad to ride; and nothing will do but he must jump in with him forthwith. How often I have had to argue the point, and almost resist the proposal with force and arms, and only escaped at last with the penalty of wonder and contempt at my eccentric taste. Here folks have learned better. No one asks you to ride. They rightly consider that it would be unkindness. Laissez faire, let them alone, is the rule toward the peripatetics. For to offer them a ride would be the presumption of interfering with a medical prescription. It would be like intruding into a sick man's chamber as soon as the physician was gone or the nurses back turned, and advising the invalid to throw physic to the dogs, or offering kindly to bring him a dinner of turtle soup and champagne.

And speaking of dogs reminds me of their testimony in favor of hydropathy; particularly as they give their sage countenance to it here in more ways than one. Let not the drug doctors look for any certificates of wonderful cures by mineral poisons from the canine race. Throwing physic to them would be throwing it away. Such is their conviction of the virtues of water that, take it away from them, and you take away their equanimity quite, their reason, their sanity. Water is mind and morals to them;—hydrophobie for want of it when intellect is wrecked, but hydropathic or hydrotherapeutic rather, to speak more exquisitely naso adunco, as long as they have judgment remaining to prescribe for themselves in ill health. Grass and water constitute their pharmacopia. When the cares of life or sedentary meditations have deranged the digestion, the interesting dyspeptic languishes toward the brook, and there before him lie, in its stream and on its bank, the two sole sufficient articles of his materia medica. Valuable witness, but unprofitable patient, for the hydropathic and botanical M. D.s! His testimonials ought to be valuable, for his fees would be small.

But these sagacious quadrupeds favor the water-cure here in other ways. I have always found a difficulty in strange parts of the country elsewhere from the incivility of curs incapable of appreciating the motives of pedestrians. Unaccustomed to the sight of such a phenomenon they would rush out open mouthed from every house I passed and disturb my ambulatory meditations very unpleasantly. In fact I used rather to dread the sight of a house on the road, lest by passing it I should have do to violence to the wishes of some of these unphilosophical and unmannerly brutes. But here they are civilized. They are comparatively scientific. They can do justice to hygiene. They see so many strangers passing that they not only permit perfect liberty of conscience on the circuits great, and small, and need no John Locke to inculcate toleration, but they encourage the exercise by their own example. They too go round the circuits. Strangers are surprised by the offer of their company around the prescribed walks. I have frequently had the escort of these fourfooted volunteers, although I do not dress as handsomely as a dandy. Those who do are favored, it is said, in proportion to the taste and skill of their tailor.

These creatures are not always satisfied with the exercise part of the hydropathic treatment. They have sometimes penetrated, I understand, to the baths of the establishment, much to the indignation of the leared Doctor. When excluded they have ingenuity to find substitutes. A gentleman residing here tells me of a sagacious dog of his who, hearing such praises bestowed on the water treatment and seeing him perform all kind of philosophical bathing, determined that his own health should have the benefit of the great German discovery. He used to come home wet sometimes when the means of his ablutions could not be explained. At last one day the gentleman being in his pasture, where he had a half barrel in the ground for watering his cattle, spied Major's head projecting above the edge of it. There he sat taking a sitz bath in approved Priesnitzian form. With care and trouble he had let himself down tail foremost, and was scientifically meditating on the advantages of the most successful mode of cooling inflammations of the brain.

The sight of the water patients toiling so hard and suffering so much to recover health, impresses profoundly on the mind the value of that blessing and the duty of cherishing it while possessed. Stand on the eminence above the douche houses, and see these circuit walkers panting round and going in to be half frozen by their douche, a column of icy water 20 feet high falling upon them very much in earnest; need you a finer moral lesson warning against all excess? It is said the dyspeptic high-livers who once go through a course of cold water drenching here are not apt to return to intemperance in eating and drinking. I should think there would be a reflex influence from the establishment on the whole village, making it a great temple of health, and leaving little for the ministers to do in the business of urging moderation in all things. One sight of a man undergoing a packing in wet sheet and comforters numberless caused me to dine very sparingly for several days. Calling upon him as an acquaintance soon after my arrival and not knowing that he was undergoing all these processes from his lodgings being in a private boarding house and not the hydropathic establishment, I was told on asking if he was within that he was "in the pack." "In the pack, Sir; been there several hours." Being then unfamiliar with the nomenclature of the place, I supposed this might be the Vermont pronunciation for "park," the boy not looking scholastic. "Ah he is taking a walk in the park, is he? pray where is the park? I will go and meet him." "He is packed," said the boy, "undergoing a packing, he can't walk in, sir; he will be happy to see you, for he finds the pack rather tedious after 4 or 5 hours, and is very glad to have some one sit with him." So I entered the room, and it being rather dark at first I could see nothing like my friend; but as the pupils dilated I discerned a large oblong bundle on the bed. This was my poor malade imaginaie of a friend rolled up, as tight and motionless as a mummy, in wet sheet and I don't know how many blankets and *comforters* (?) Moreover there was a wet towel enveloping his head, so that all that was visible of him was a pretty long nose. By this feature and a muffled voice groaning out a salutation from among the packing I identified my acquaintance; and expressed a hope that he felt tolerably comfortable. He said he was not a patient of Dr. Wesselhoeft. but being in the village and hearing so much of the water treatment, his enthusiasm, as usual, had taken fire, even cold water making it blaze, and he had immediately conceited himself unwell enough to be benefited by some of the operations so lauded. So here he was packed *en amateur*, after being drenched and ducked, and plunged, and moistened in every possible way, and then rubbed down like a horse, or walked and trotted round the course by the hour like Eclipse or Flying Childers. He had become convinced, he said, by his experiences in that time that the causes of disease were entirely to be avoideded by a prudent man

I congratulated him on the discovery, comforted him with the assurance that he should not have suffered in vain, for the public should have the benefit of it, if he did not need it;—sic vos non vobis;—and therefore I communicate his case to the Christian Register; trusting that my letter may have impressive moral enough to find a place on the secular first page, the less sanctified outer court, though not worthy of admission to the holy of holies in the interior of the paper. To make it more appropriate to your purpose, I will add by way of further improvement that I have heard most explicit avowals here from the victims of vice, that the way of transgressors is hard; that sensuality is an entire miscalculation, a fatal mistake; and there is no sadder misnomer than the title of a man of pleasure.

For the Register.

PRISON DISCIPLINE.

"The silent system was resorted to; the persons were to work in bodies, but in profound silence, and at night to be separated. But this scheme of association without inter-communication involved a single impossibility—it was soon proved that the history of each criminal was as well known to his fellow under this, as when silence was never thought of. It required also a larger and more expressive staff to work it; and finally, it demanded such strict watchfulness, and the infliction of such frequent punishments, that the most violent passions were pent up and raging under the calmness of the silent masses which appeared to be moved with the mechanism of clockwork—a state of mind which entirely excludes the shadow of reform in character. The SILENT SYSTEM still has advocates in America—but, even there it is obviously sinking in opinion. In Europe it is now found only in subservience to the *Separate System*, while the *solitary system* is discarded everywhere, except as a punishment for a few days."

I trust, Mr. Editor, you will gratify me by inserting thus much, if no more, of the able article in defence of what we call the Philadelphia System, extracted by the last Eclectic Review from the Westminster Quarterly. I was once bigoted to the opposite opinion by the one-sided reports of Rev. Sec. Dwight: and I do not thank him for having shut out from me entirely any ray of light upon the opposite side.

I now have some personal testimony to bear in this matter. One prison, containing some five hundred, I have watched year after year. It is upon the Silent System—but the silence is only apparent. I have examined convict upon convict immediately upon graduation, and (though permitted no newspapers) they had caught up the news of the day during all the time of their imprisonment. Become their friend by substantial deeds, and, though they dare not speak to you while you walk with a turnkey through their vast work-shops for fear of twenty lashes, they talk fast enough and often enough with themselves; and so are being educated at public expense to hypocrisy and deception. The best effect of confinement is destroyed by the frequent communication of impurity with impurity —of the reckless with the despairing. It takes place at meals, in the night, as they walk, and now and then as they labor.

Whether the Auburn system be favorable to health or not, about which the Westminster Review takes one side, and the North American another, it is certainly very unfavorable to morals. Not the officers themselves have any faith in it. And reformations, if any, take place by the kindness shown the liberated prisoner out of prison and not the perpetual annoyances within.

The recent political revolution in N. Y. State did the prisons no service. Ransom Cooke, one of the noblest spirits who ever gave himself to prison reform, was displaced because a democrat —and Mrs. Farnham, another remarkably successful Mrs. Fry, was packed off; because, though she had brought a very bedlam to quietness, she happened to sin the sin unpardonable of liberal Christianity. Mere party hacks being elected prison inspectors in New York, we cannot hope anything better than the fearful abuses under which this silent system has been inflicting a double curse upon the whole people—making its victims more brutal and exposing the public to more fiend-like outrages. H.

SECTARIANISM.

[From Rev. Mr. Weiss' Sermon at Fall River.]

A distinguished convert to the Roman Catholic Church with justice alleges that the Protestant Pulpit can never wield a moral influence which shall penetrate the public counsels, and mould the whole character of the times to its own complexion, because it has lost the secret of Unity amid the distractions of the modern intellect. One faith and one baptism no longer hold all ... thrill, like a single heart, beneath the moral utterances of the Church, and hasten to record their glad allegiance. The intellect is no longer held at bay by an infallible creed, while the servants of God send home their appeals to the defenceless heart. The adherants of the different sects do not find yet a compensating bond of union, because the infallibility of separate theologies is maintained. There are several Popedoms now instead of one, and the subjects of each are intellectually each other's foes. There results thus a moral antagonism, hardly counterbalanced by the gain of intellectual freedom.

We live in an age when the understanding is proclaiming its diversities, and tenaciously clinging to its formulas; when there is no longer safety within any of the ancient limits, but the most rigid creeds become elastic, and every confession has its powerful opposition. And before we undertake to say what is the true bond of unity, which is to replace at once the old infallibility and the present disorder, and restore to the Church an unbroken influence, let us dwell somewhat more minutely upon the evils of sectarian theology. They destroy moral co-operation, because, in the first place, they bias their adherents in favor of different moral terminations. As a general truth, mere scientific doctrines do not end in morality at all. But there are one or two theological positions which implicate moral questions to a serious extent, perhaps as much because the latter have necessitated the theology as because the theology results in them: but that is irrelevant. And while we forbear at present, to say which of two opposing doctrines seems to us morally correct, we can simply show that, because they *are* opposed, they destroy moral unity. For instance: does God represent love or justice? Everybody will answer, He represents both; but different sects make the former or the latter prominent, so that practically the intellectual conception of God colors the native moral impulse. It is an intellectual obstruction, which prevents the heart from asserting its healthy, natural feeling; or it is a statement which harmonizes with this and expresses it. If a sect believes that God is justice, in the sense that He must always have satisfaction, then the prevailing theology will cater to the spirit of revenge, and an eye will always be demanded for an eye. So that under the formula, "God is just," the sword is drawn, the gallows is erected, and retribution is deemed more divine than reformation. A moral antagonism thus springs up towards those whose moral principle of love is more positive than their intellectual conception of justice, which is thus refined of its human elements. They feel that the criminal is justly punished by the retribution of organic laws, but that his reformation should be sanctioned and held inviolate by man. Again, if a man believes that the Old Testament is a plenary inspiration, or that its salient features have an immutable sanction according to the letter, he will argue for the divine origin of slavery and war; and his intellectual obstruction will distort and vilify his natural impulse. It will be useless to convict him of inconsistency, in so far as he does not make an institution of polygamy; for the theology that legalizes slavery would also legalize polygamy, did it definitely exist among us; that is, its existence would presume the continuance of its ancient, literal sanction. But the question only is of slavery or war; therefore theology creates a moral antagonism, and divides the Church against itself. And in general terms it may be said that all Bibliolatry, or worship of the letter, arrays the intellect against the moral sense. It converts the broad domain of the Gospel into an arena for wrestlers and text sparrers, who decide every moral issue by a verbal juggling—so that it has become a proverb that there is nothing which the Bible cannot either sanction or deny, to please the human understanding. Upon what will the intellect unite, then, as the unit of measure, so long as the tradition lingers among us that theology involves the issues of life and death, so long as its old feuds still exist in the shape of moral disorder, and the people imbibe and fortify the prejudices of their teachers? But we must not be insensible to a better feeling which is slowly springing up among us; there is in many quarters a politic ignoring of the intellectual differences which postpone a unity on moral grounds. It has been said that "in proportion as an individual advances in religion, and the character of his piety becomes more pure, the religions world will appear to him as an indivisible whole. The spirit of separation, in proportion as it insists upon a rigid division, is a proof of imperfection; the highest and most cultivated minds always perceive a universal connection, and for the very reason that they perceive it, they also establish it."

A CROWNING GRACE OF CHARACTER.

[From Rev. T. H. Dorr's Discourse.]

But whilst we thus commemorate, those manly virtues, that made him, whom we mourn to-day, so efficient a servant of Christ, and rendered him so widely known, let us not fogret that which was, to my humble apprehension, the crowning grace in his character. At first view, a life of so much activity, of such earnest labors in every good work, may seem inconsistent with the more retired communings of the soul with God, with that devout meditation and secret prayer, that form so important a part of the spiritual life, and comprehend its highest perfection. But with more careful thought, we shall perceive that as there can be no vigorous action of the physical energies, without the regular and healthy pulsations of the heart, so there can be no true outward service in the kingdom of God, unless a fountain of holy confidence in our Heavenly Father, and of fervent communion with his spirit, is cherished in the soul, and never without a copious supply of "the water of life." Our departed brother understood this truth in all its extent and applications, and labored for himself as faithfully as he labored for others. I consider his example in this regard as one of the richest remembrances that he has bequeathed to us all. With intense mental activity, he possessed great devoutness of soul. We read that our Saviour went apart oftentimes for prayer and secret communion with God. Here, as elsewhere, he, of whom we now speak, was faithful to imitate his Lord and Master. In the arrangement of his time, he was in the daily habit of using the earliest hours of the morning for study of the Bible, and holy meditation, and prayer. Here he gained his strength, his resolution, his faith, and his cheerful trust, and fortified himself with power to address other souls, and to comfort the wearied, sorrowing heart. His favorite authors were those who treated most profoundly of the inner life; and the most marked peculiarity of his discourses was found in the developments of a soul ever in intimate communion with divine truth, and with Him, who is the source of all truth. His sermons on the subject of prayer are striking exemplifications of this view of his character. His relations to many under his various ministries were of such a tender nature, that they sought communion with him, that they might understand the ways of the true inner life, and imbibe a portion of it from him. Influences have gone out from him of this nature, that will not cease their blessed ministry, now that he is removed from the earth.

THE RELIGIOUS AND MORAL CHARACTER OF HON. HENRY WHEATON.

[From Rev. Mr. Hall's Discourse.]

This belongs to the other and last characteristic—the moral and religious aspect. We have said we would be just, in this regard, as we desire to be always, whether for or against. But simple duty requires us to say, that no observation or inquiry has brought to our knowledge a single reason for withholding from this part of his character, distinct and unqualified commendation. On the contrary, there is delightful testimony to an unusual degree of purity, integrity, conscientiousness, and unvarying, inflexible truth. Not a single departure from either of these, his intimate associates say, has been known or ever suspected. His childhood, his youth, his college life, seem to have been marked by entire abstinence, as well from the follies and vices, as from the sports and amusements of his age. From the last, his abstinence may have been an error and injury. But from the other, no abstinence can be excessive. From evil, and all appearance of evil, nature, preference and principle withheld him. An impure word was never heard from his lips, but often restrained by his presence. A harsh word or unkind, those who have lived with him most, cannot recall. Of how many can these things be said, after threescore years of busy, exposed, anxious, and often troubled life? Does it indicate no moral or religious principle? Would you place above it, as proof of such principle, any *opinions*, in the absence of this pure morality and scrupulous virtue?

The religious opinions of Mr. Wheaton were early formed and never changed. There was a brief period of his youth, as with many, when he was perplexed and anxious in regard to Christian evidence, doctrine, and duty; nor were those wanting who would have drawn him away from all faith. But he listened to such whisperers, only to silence or shun them. He waited, only to examine and decide for himself. The result was a firm and firmer conviction of the truth, the beauty, majesty, and necessity of religion. Like ADAMS, in private and public life, he was a student of the Scriptures. Like ADAMS, he was conversant with theology and controversy, enough to enlighten and settle his own convictions. Like ADAMS, he was a believer in the simple unity of God, the supremacy of the Father, the divine mission of the Son, the influence and need of the holy spirit. He was a Unitarian. He once said, that he believed he had read almost all that had been written in support of the opposite faith, but could not receive it. Yet he was no dogmatist, no sectarian. Respect for all honest opinion, regard for all Christian believers and good men, were first principles with him. He obtruded upon none his own views, he assailed none, nor suspected because of difference. He could not be guilty of that pitiful interference with others' faith, that suspiciousness and censoriousness, which betoken a small mind and doubtful humility. A founder of the first Unitarian Church in New York, and a communicant there, a frequent worshipper and partaker in the liberal "Reformed Church of Paris," where he became strongly attached to that eminent preacher, COQUEREL, he yet looked far more to the religion of the heart and life, than to that of the creed or form. In a word, we believe he endeavored, alike in humility and charity, to form in his own soul, and carry into every part of conduct and character, that Religious Principle, which we have named as the great element of power, usefulness, and happiness.

[We take the following from the Whig of Wednesday. We of course submit and recommend submission, to the powers that be. That is, we will submit to their force, we will endure their penalties, without forcible resistance. But perish tongue and hand, rather than we should fail to remonstrate against such outrageous wrongs as are here described, or to do what we can to procure the abrogation of the laws which sanction and promote them.]

AN AFFECTING SCENE. Last evening as I was passing the railroad depot, I saw quite a large number of colored people gathered round one of the cars, and from manifestations of grief among some of them, I was induced to draw near and ascertain the cause of it. I found in the car towards which they were so eagerly gazing, fifty colored people, some of whom were nearly as white as myself. A majority of them were of the number who attempted to gain their liberty last week. About half of them were females, a few of whom had but a slight tinge of African blood in their veins, and were finely formed and beautiful. The men were ironed together and the whole group looked sad and dejected. At each end of the car stood two ruffianly looking personages, with large canes in their hands, and if their countenances were an index of their hearts, they were the very impersonation of hardened villainy itself.

In the middle of the car stood the notorious slave dealer of Baltimore, Slatter, who I learn is a member of the Methodist Church, "in good and regular standing." He had purchased the men and women around him, and was taking his departure for Georgia. While observing this old grey headed villain—this dealer in the bodies and souls of men,—the chaplain of the Senate entered the car—a Methodist brother—and took his brother Slatter by the hand, chatted with him for some time, and seemed to view the heart-rending scene before him with as little concern as we should look upon cattle. I know not whether he came with a view to sanctify the act and pronounce the parting blessing, but this I do know, that he justifies slavery and denounces anti slavery efforts as bitterly as do the most hardened slave dealers.

A Presbyterian minister who owned one of the fugitives, was the first to strike a bargain with Slatter, and make merchandise of God's image; and many of these poor victims, thus manacled and destined for the Southern market, are regular members of the African Methodist Church of this city. I did not hear whether they were permitted to get letters of dismission from the Church, and of "recommendation to any Church where God, in his providence, might cast their lot." Probably a certificate from Slatter to the effect that they are Christians, will answer every purpose. No doubt he will demand a good price for slaves of this character. Perhaps brother Slicer furnished him with testimonials of their religious character, to help the sale in Georgia. I understand he was accustomed to preach to them here, and especially to urge upon them an obedience to their masters.

Some of the colored people outside, as well as in the car, were weeping most bitterly. I learned that many families were separated. Wives were there to take leave of their husbands, and husbands of their wives, children of their parents, brothers and sisters shaking hands, perhaps for the last time, friends parting with friends, and the tenderest ties of humanity sundered at a single bid of the inhuman slave broker before them. A husband in the meridian of life begged to see the partner of his bosom. He protested that she was free—that she had free papers, and was "torn away from him and shut up in the jail." He clambered up to one of the windows of the car to see his wife, and as she was reaching forward her hand to him, the black-hearted villain Slatter ordered him down; he did not obey. The husband and wife, with tears streaming down their cheeks, besought him to let them converse for a moment. But no! a monster more hideous, hardened, and savage, than the blackest spirit of the pit, knocked him down from the car, and ordered him away. The bye-standers could hardly restrain themselves from laying violent hands upon the brute. This is but a faint description of the cruelties inflicted under *enactments* recognized by Congress. Oh! what a revolting scene to a feeling heart, and what a retribution awaits the actors. Will not these wailings of anguish reach the ears of the Most High. "Vengeance is mine; I will repay, saith the Lord." NORTH.

A VOICE FROM REVOLUTIONS. The philanthropie Chevalier Bunsen, Prussian Ambassador at London, and one of the most sagacious minds of the age, in a recent speech of great interest on the present revolutions in Europe, among the lessons which he stated were taught by them, said:

"The events of these days make a mighty appeal to the higher classes of our social order.—The attack is a social one, the remedy must be social also. Let the wealthier classes show more and more that they feel superior intelligence, education and wealth are given them not for mere enjoyment—not for selfish purposes, but for the benefit of the community. The poor must, by these means, be more closely united to the rest of society. Not by the mere feeling of dependence, but by affection and gratitude; therefore, the events of our day speak to the hearts of all who can give to charitable institutions. They say to all of us, 'Give what you can: and give not only your shillings and pounds, give as much of your time as you can spare from other duties; give ears; give affection; live with the poor and the sick, or, at least, live for them."

PEACEFUL DISPOSITIONS. The English Peace Society sent a deputation to the new French government, headed by Joseph Sturge, to present the claims of peace. They were received by M. Lamartine with distinguished favor. This sentence shows the spirit of his eloquent and noble response, and if it indicates the policy of the new government, happy will it be for the peace of the world:

"Kings have jealousies and ambition, kings quarrel among themselves, and waste the blood of their people to conquer a few patches of territory, in order to enhance the splendor of their crowns. Nations have another ambition, which costs neither a drop of blood nor a tear to mankind. It is on that ground that the rivalry of the two nations we have the honor to represent shall in future be established. From the day when the republic was recognized by the English nation, in the most affecting and spontaneous manner, nothing could prevent that great idea of the French revolution at its origin—that idea which arose in France every time and at the same hour that political liberty was seen to arise —from being accomplished. That idea, you know it as we do, is the becoming, honorable, and indissoluble alliance of the two most civilized nations on the globe, to insure the harmony of the continent, and to arrest the effusion of blood, which constituted the glory of certain men, to the shame of all humanity."

LETTERS FROM HON. JOHN Q. ADAMS TO HIS SON, ON THE BIBLE AND ITS TEACHINGS.

LETTER VI.

I promised you, in my last letter, to state the particulars in which I deemed the Christian dispensation to be an improvement or perfection of the law delivered at Sinai, considered as including a system of morality; but before I come to this point, it is proper to remark upon the character of the books of the Old Testament subsequent to those of Moses. Some are historical, some prophetical, and some poetical; and two may be considered as peculiarly of the moral class—one being an affecting dissertation on the vanity of human life, and another a collection of moral sentences under the name of Proverbs. I have already observed that the great immovable and eternal foundation of the superiority of Scripture morals to all other morality, was the idea of God disclosed in them and only in them; the unity of God, His omnipotence, His righteousness, His mercy, and the infinity of his attributes, are marked in every line of the Old Testament in characters which nothing less than blindness can fail to discern, and nothing less than fraud can misrepresent. This conception of God serving as a basis for the piety of His worshippers, was of course incomparably more rational and more profound than it was possible that sentiment could be which adored Devils for Jeities, or even that of philosophers like Socrates, Plato and Cicero, who, with purer and more exalted ideas of the Divine nature than the rabble of the Poets, still considered the existence of any God at all as a question upon which they could form no decided opinion. You have seen that even Cicero believed the only solid foundation of all human virtue to be piety; and it was impossible that a piety so far transcending that of all other nations should not contain in its consequences a system of moral virtue equally transcendent.

The first of the ten commandments was, that the Jewish people should never admit the idea of any other God—the object of the second, third and fourth was merely to impress with greater force the obligation of the first, and to obviate the tendencies and temptations which might arise to its being neglected, or disregarded. Throughout the whole law the same injunctions are continually renewed; all the rites and ceremonies were adapted to root deeper into the hearts and souls of the chosen people that the Lord Jehovah was to be forever the sole and exclusive object of love. Reverence and adoration, unbounded as His own nature, was the principle; every letter of the Law, and the whole Bible is but a commentary upon it, and corollary from it. The law was given not merely in the form of a commandment from God, but in that of a covenant or compact between the Supreme Creator and the Jewish people; it was sanctioned by the blessing and the curse pronounced upon Mount Gerizim and Mount Ebal, in the presence of the whole Jewish people and strangers, and by the solemn acceptance of the whole people responding Amen to every one of the curses denounced for violation on their part of the Covenant. From that day until the birth of Christ, (a period of about 1,500 years) the historical books of the Old Testament are no more than a simple record of the fulfillment of the covenant, in all its blessings and curses, exactly according to the fulfillment or transgresion of its duties by the people. The nation was first governed by Joshua, under the express appointment of God: then by a succession of judges, and afterward by a double line of kings, until conquered and carried into captivity by the kings of Assyria and Babylon; seventy years afterward restored to their country, their temple and their laws; and again conquered by the Romans, and ruled by their tributary kings and proconsuls. Yet, through all their vicissitudes of fortune, they never complied with the duties to which they had bound themselves by the covenant without being loaded with the blessings promised on Mount Gerizim, and never departed from them without being afflicted with some of the curses denounced upon Mount Ebal. The prophetical books are themselves historical—for prophecy, in the strictest sense, is no more than history related before the event; but the Jewish Prophets, (of whom there was a succession almost constant from the time of Joshua to that of Christ,) were messengers, specially commissioned of God, to warn the people of their duty, to foretell the punishments which awaited their transgressions, and finally to keep alive by unintermitted prediction the expectation of the Messiah, "the seed of Abraham, in whom all the families of the earth should be blessed," so infinitely surpassing that of any other nation—with this system of moral virtue, so indissolubly blending, as by the eternal constitution of things must be blended, piety—with this uninterrupted series of signs and wonders, prophets and seers, miraculous interposition of the Omnipotent Creator to preserve and vindicate the truth, it is lamentable—but to those who know the nature of man, it is not surprising—to find the Jewish history little else than a narrative of idolatries and corruption of the Israelites and their monarchs; that the very people who had heard the voice of God from Mount Sinai, within forty days compel Aaron to make a golden calf and worship that as the "God who brought them out of the land of Egypt;" that the very Solomon, the wisest of mankind, to whom God had twice revealed himself in visions—the sublime dictator of the Temple, the witness, in the presence of the whole people, of the fire from Heaven which consumed the offerings from the altar, and of the glory of the Lord that filled the house—that he, in his old age, beguiled by fair idolatresses, should have fallen from the worship of the ever-blessed Jehovah to that of Ashtaroth and Milcom, &c., the abomination of all the petty tribes of Judea—that of Baal and Dagon, &c.; that the Sun, Moon and Planets, and all the host of Heaven—the mountains and plains, every high place, and every grave should have swarmed with idols, to corrupt the hearts and debase the minds of a people so highly favored of Heaven, the elect of the Almighty—may be among the mysteries of Divine Providence, which it is not given to mortality to explain, but as inadmissable only to those who presume to demand why it has pleased the Supreme Arbiter of events to create such a being as man. Observe, however, that amid the atrocious crimes which that nation so often polluted themselves with—through all their servitudes, dismemberments, captivities, and transmigrations—the Divine light, which had been imparted exclusively to them, was never extinguished; the law delivered from Sinai was preserved in all its purity; the histories which attested its violations and its accomplishments were recorded and never lost. The writings of the prophets, of David and Solomon, were all inspired with the same idea of the Godhead, the same intertwinement of religion and morality, and the same anticipations of the Divine 'Ummanuel, the God with us:" these survived all the changes of government and of constitutions which befell the people; "the pillar of cloud by day and the pillar of fire by night,"—the law and the prophets, eternal in their nature—went before them unsullied and unimpaired through all the ruins of rebellion and revolution, of conquest and dispersion, of war, pestilence and famine. The Assyrian, Babylonian, and Egyptian empires, Tyre and Sidon, Carthage, and all the other nations of antiquity rose and fell in their religious institutions at the same time as in their law and government; it was the practice of the Romans when they besieged a city to invoke its gods to come over to them; they considered the gods as Summer friends, ready to desert their votaries in the hour of calamity, or as traitors, ready to sell themselves for a bribe; they had no higher estimate of their own than of the stranger deities, whom, as Gibbon said—"they were always ready to admit to the freedom of the city." All the gods of the heathen have perished with their makers; for where on the globe could now be found the being who believes in any one of them? So much more deep and strong was the hold which the God of Abraham, Isaac and Jacob took upon the imaginations and reason of mankind, that I might almost invert the question, and say, Where is the humam being found believing in any God at all and not believing in Him?

The moral character of the Old Testament, then, is, that piety to God is the foundation of it; all virtue, and that virtue is inseparable from it; but that piety without the practice of virtue is itself a crime and the aggravation of all iniquity. All the virtues which are here recognized by the heathen, are inculcated not only with more authority but with more energy of argument and more eloquent persuasion in the Bible than in all the writings of the ancient moralists. In one of the apochryphal books, (Wisdom of Solomon,) the cardinal virtues are expressly named: "If any man love righteousness, her labors are virtue, for she teacheth temperance and prudence and justice and fortitude;" which are such things as men can have nothing more profitable in this life." The book of Job, whether considered as history or as an allegorical parable, was written to teach the lessons of patience in afflictions, of resignation under Divine chastisement, of undoubted confidence in the justice and goodness of God under every temptation or provocation to depart from it. The morality of the apocryphal books is generally the same as that of the inspired writers, except that in some of them there is more stress laid upon the minor objects of the law, and merely formal ordinances of police, and less continual recurrence to "the weightier matters." The book of Ecclesiasticus, however, contains more wisdom than all the sayings of the seven Grecian Sages. It was upon this foundation that the more perfect system of Christian morality was to be raised.

But I must defer the consideration to my next letter. In the mean time as I have urged that the scriptural idea of God is the foundation of all perfect virtue, and that it is totally different from the idea of God conceived by any ancient nation, I should recommend it to you in pursuing the Scriptures hereafter to meditate often upon the expressions by which they mark the character of the Deity, and to reflect upon the duties to Him and to your fellow-mortals which follow by inevitable deductions from them. That you may have an exact idea of the opinions of ancient heathen philosophers concerning God, or *rather the gods*, study Cicero's dialogues and read the Abbe Olivet's remarks on the Theology of the Grecian Philosophers, annexed to his translations.

From your affectionate Father,
JOHN QUINCY ADAMS.

MEANING OF THE WORD "HELL."

[By Rev. T. Clapp of New Orleans.]

I shall now proceed to state the *Scriptural facts* in regard to the word hell. It is, to me, a matter of regret that I am under the necessity of omitting many of the arguments that have led me to the conclusions to which your attention is now invited. Some of these are quite inaccessible to those unacquainted with the original languages of Sacred Writ. To exhibit others, even in outline, would require sermons enough to make a book. I can only assure you that I will communicate nothing but the results of my own investigations—investigations as thorough and complete as I could make them. During the last twenty-four years I have spent more than twelve entire months in searching out the testimony of scripture touching this subject. I have read every chapter and verse of the original Bible, from Genesis to Revelations. I hope you will not look upon this allusion to my researches in the light of pedantry. I wish my hearers to feel that there is nothing rash, light-minded nor precipitate in the judgments which this discourse is intended to spread before them.

First—The word hell, in the sense of a place of eternal punishment for the wicked, does not occur once in all the Hebrew Old Testament.—No biblical scholar can doubt the truth of this statement, who will take the trouble to read the scriptures for himself. The Hebrew word *Sheol*, is render by our translators *hell* thirty-two times. Now, in Hebrew literature, the word Sheol, in its literal sense, is the same as the Greek word Hades, and sometimes employed to signify temporal *ruin, calamity* or *desolation*. The word is never used in any other acceptations throughout the Old Testament. Moreover, the word translated everlasting, eternal, forever, is not connected, in a single instance, with the term *Sheol*, by any of the Old Testament writers. They never speak of an eternal, everlasting, or endless *Sheol*.—We have a perfect dictionary of the Hebrew language. In this, there are no other definitions given of *Sheol* than those abovementioned. What a conclusive fact! Suppose the English had ceased to be a living language—preserved only in books—suppose further that in all the writings of this dialect, both sacred and profane, the word hell could not be found, in a single instance—would not the infallible interference be drawn that the people who used this language never entertained the idea, or belief of a place of the endless punishment for the wicked. The same remarks are applicable to the Septuagint —a Greek translation of the Hebrew scriptures, made by the most distinguished Jewish scholars of their day, about two hundred years before the commencement of the Christian era. Besides, the Hebrew Bible has not a single text, in any form of phraseology, which addresses to the finally impenitent the menaces of everlasting perdition. I cannot find so much as an allusion to the punishment of a disembodied sinner, in a future state of existence, from Genesis to Malachi. In addition, Dr. Campbell, of Scotland, Professor Stuart, of Andover,—pronounced it *to be very plain that neither in the Hebrew Old Testament, nor in the version of Seventy, nor in the New Testament, does the word* SHEOL, *or the corresponding Greek term* HADES, *convey the meaning, which the present English word hell, in the Christian usage, always conveys to our minds.* So far as I know, there is not a divine or critic of any sect, or nation, familiar with the Hebrew language, who does not concur in opinion, on this subject, with these distinguished scholars.

Jesus Christ told the Jews, that the Old Testament contained all that was necessary to guide them to eternal life—(see John, v—39—47.)—But we have seen that it says not a word about hell, or place of everlasting punishment for the wicked; that the only punishment it ever speaks of, or alludes to, consists of those sufferings which sinners endure this side of the grave.—But, if there be such a place as hell, must it not have been mentioned in a revelation which Jesus himself pronounces a complete and ample directory in our endeavors after the happiness of a future state! This question exhibits its own answer. For thousands of years, before the advent of our Saviour, the Jewish nation enjoyed a divine communication from God himself, in which the Supreme Father professes to furnish them with a catalogue of all the evils to which mankind are exposed by leading a wicked life. In this list of evils, no notice is taken of hell.—Consequently, if there be such a place, the authors of the Jewish Scriptures have imposed upon the world a *tremendous fraud*—a fraud that most involve millions of our misguided race in eternal ruin. Even more, the *son of God* himself has connived at, has sanctioned, this enormous, amazing imposture.

Second—Let us now turn our attention to the New Testament. Dr. Campbell, of Scotland, whose name I have just mentioned, a luminary in the Presbyterian world, admits that *there is but one word employed in the New Testament to denote the place of future punishment, prepared for the devil and his angels.* If I am not mistaken, all divines—believers in endless misery—who understand the Greek Scriptures, concur with the Doctor in this particular. Dr. Campbell tells us, that Hades, spoken of in the parable of Dives and Lazarus, is not the place of endless retribution for the wicked—and that the same may be said of Tartarus; which occurs only once, and is found, 2d Peter, ii—4. He insists upon it, that the only word in the New Testament, which signifies the place of endless misery is that, which, in our text, is rendered *hell-fire*. This term, in the original, is Gehenna. It is not a Greek word—neither can it be found in the Greek Classics. All agree that it is a proper name, or noun, composed of the two Hebrew words GE and HINNOM—*the valley of*

Hinnom. So you see, the word is derived from the geography of ancient Palestine. Like the phrase, *valley* of the Hudson, or valley of the Connecticut, it designated a certain extent of place—a dell—through which ran the brook Cedron, in the neighborhood of Jerusalem. The first mention of this place in the Bible, is in Joshua, xv—8. It was there that the cruel sacrifices of children were made by fire to Moloch, (2d Chron., xxxiii—6.) The place was also called Tophet, (2d Kings, xxii—10) as is supposed, from the noise of drums, raised on purpose to drown the cries of the helpless infants. *Toph*, is the Hebrew word for drum. When King Josiah purged the land of idolatry, he desecrated this place; and it subsequently became the common receptacle of the rubbish and filth conveyed out of the city of Jerusalem; and the carcasses of brutes and the dead bodies of the most notorious criminals were cast into the common heap. Fires were kept perpetually burning in this valley, that the mass of putrefaction might be consumed; the worms, in the meantime, revelling in their luxurious repast, until driven away or destroyed by the heat. Indeed, to the mind of a Jew, no other place could convey such a lively view of utter wretchedness and abomination as the valley of Hinnom. With these facts before you, allow me to ask, can you imagine any thing more absurd than the assertion that the term hell is used by the Sacred Writers to signify a place in the eternal world, where the finally impenitent will be tormented forever?

Now, all concede, that the word Gehenna, used in our text, was borrowed from the Old Testament. The question then is, do the Old Testament writers use Gehenna, or Tophet, as an emblem of any thing. And if so, what is *that thing*, concerning which they use it as an emblem? If you will read the following paragraphs, (Jeremiah, chap. 19th, and chap. 7th from 19th verse to the end,) you will be able to give a clear, definite answer to this question.—You can have no doubt after reading these two quotations, that the Old Testament writers made the valley of Hinnom, or Tophet, an emblem: 1st. Of temporal punishment in general; but never of future, eternal punishment in another state of existence: 2d. It is equally evident that they made it an emblem of future temporal punishment to the Jews, as a nation. Not a word is dropped about suffering in the unseen, eternal world. It is not mentioned as a punishment for wicked men generally, or of Jews and Gentiles indiscriminately. No. The Jews only, and they as a nation, were to suffer this punishment. No doubt our Lord referred to the same punishment in Matthew xxiii—35 and xxiv. 21, 22, and in Luke xxi—22. Even the believers in endless punishment admit the correctness of the stotement which I have made, that in the Old Testament, Gehenna is never employed to denote a place of eternal suffering. But they affirm, that in the time of our Saviour the meaning of the word was so changed as to become emblematical of eternal punishment.—Let this fact be established, on scriptural authority, and I am perfectly satisfied.

The arguments which they adduce to prove this change in the sense of Gehenna, are, to my mind, utterly inconclusive. We are told that the words *everlasting* and *unquenchable*, applied to the term Gehenna, demonstrates that it means a place of eternal misery for the wicked. Hear what Mr. Parkhurst, an orthodox commentator, says on the words: "Where the worm dieth not, and the fire is not quenched." He thus writes on the passage: "Our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast out into the valley of Hinnom, near Jerusalem." This accomplished divine was also a firm believer in endless misery. I could give almost innumerable authorities of the same kind, but it is unnecessary. All agree that our Saviour, in all his conversations and discourses on the subject of religion, adopted the usages of the Old Testament writers, except in those cases where a declaration to the contrary is made, either by implication or in express terms. Now, throughout the Hebrew Scriptures, in every instance, the phrases *everlasting fire, and the fire that shall never be quenched*, are used as emblems of temporal punishment merely. (See Isaiah, xxxii—8—11, Jer. vii—20, Jer. xvii—27.) stood in the same sense, unless you can produce conclusive evidence that Jesus Christ, or his apostles changed their import, and employed them to signify eternal suffering beyond the grave. No evidence is in existence, that such a change was ever made. True, it has been asserted. But the assertion is entirely gratuitous—unsupported by a shadow of proof.

They who peruse the Holy Scriptures in the English language only are led astray by the circumstance that the original words rendered by our translators "forever, everlasting," &c., do not by necessity signify an endless duration. In my judgment they are never once used in the Bible to express an absolute eternity. But however this may be, it is universally admitted by my opposers that the mere force of the original words *olam* and *aionios*, translated "everlasting, eternal," cannot be depended on to prove the *endless duration of any thing whatever*. They also say that *when the subject is not from its nature eternal, these adjectives must be understood as implying but a limited duration.* This settles the whole dispute; for no one has ever undertaken to prove from the Bible that the punishment of sin is endless in its nature. It is said (Jonah, ii—6) that the rebellious prophet was in the fish's belly forever—throughout eternity. Now our Saviour tells us that this eternity was only three days in duration. Paul, in his epistle to Philemon, speaks of Onesimus as an everlasting or eternal slave; meaning by the language simply that he would be in bondage to the day of his death. Here the term might designate a single hour only, or even but one moment. Instances of a similar usage might be multiplied to an indefinite extent; but it is quite superfluous to pursue the topic any farther, for every divine in christendom who reads the Scriptures in the original admits that the mere force of the words *olam* and *aionios* can never prove the interminable existence of any thing. Be pleased to remember that Jonah endured an eternal punishment in the space of seventy-two hours. This fact is indisputable. I refer, of course, to the usages of language which prevail throughout the Hebrew and Greek Scriptures. "If we would understand the Scriptures aright,' says Bishop Lowth, "we must throw ourselves back to the time in which they were written, and as far as possible enter into the views, and feelings, and habits of the people to whom they were written, and become acquainted with their modes of speaking and the many qualifications and extent of the phraseology they used." Almost all the errors in the theological systems of the present day are to be undoubtedly ascribed to the want of a thorough acquaintance with the dictionary of the original Scriptures.

But we are told it is *possible* that the word *hell*, or *gehenna*, was employed by our Saviour to signify a place of eternal punishment for the wicked; and it is best to err on the safe side. Now in my judgment it is quite impossible that the Son of God should have used the word in this acceptation. My reasons are the following: First, Jesus Christ tells us often that God sent not his Son into the world to condemn the *world*, but that the *world* through him might be saved. John, iii—17. All commentators of the first class admit that the term "world" in this text means the whole human race. Will God's eternal purpose be frustrated? "My counsel shall stand, and I will do all my pleasure." Isaiah, xlvi—10. Secondly, The New Testament affirms that there shall be a resurrection of the dead, both of the *just* and the *unjust;* and that in the *resurrection state* there can be no death—no sin—no trouble. Acts, xxiv—15; Luke, xx—35, 36; 1. Cor., xv—22d verses to the close. If, as is here asserted, all mankind shall one day be raised to a state of immortal holiness and happiness, then it is not possible that there should be a place of *eternal* punishment for the wicked. Thirdly, The New Testament writers often assert that the whole human race will eventually be saved. Romans, viii—19, 20, 21, 22 and 23; also, Romans, v—from 15th verse to the end: also I. Cor., xv—22d and following verses. Many other texts of a similar character might be cited; Philippians, ii—6 to 11. The spirit of these quotations is utterly subversive of the popular doctrine of endless misery. Fourth, The word *gehenna* occurs but twelve times in the whole gospel. Expounders of every school agree that in two of these instances the term is employed to signify temporal evils only—(Matt. v—22, and James iii—6)—so that strictly speaking there are but ten texts having the word "hell," on which the advocates of endless misery can pretend to rely to substantiate their doctrine. These were all uttered by our Saviour, and are recorded in Matthew, Mark and Luke. Eight of them are addressed to the twelve disciples exclusively. Only twice did the Son of God use the phrase *gehenna* in all those discourses and communications addressed to the people at large, indiscriminately; and in every one of these cases, as I believe, he employs the word as an emblem of the temporal calamities about to be visited upon the Jewish nation. It is agreed that from Luke to the end of the New Testament *gehenna* is found but once, and that there it is used with reference to the present world only. During the first forty years after the crucifixion of Jesus the apostles preached the gospel and established churches all over the populous parts of Asia, Africa and Europe. We have an account of their prayers, letters and discourses among the inhabitants of Ephesus, Athens, Corinth, Rome, and other ancient cities. In this account the word "hell" does not occur in a solitary instance. But if it means a place of endless misery, to which all sinners are exposed, they should have used the term in every sentence of their prayers, epistles and sermons, as is the case with modern preachers of eternal vengeance. Upon the plan of the popular theology it is impossible to vindicate the moral character of Jesus and his apostles, except by the assertion often made, that though they used the word "hell" so *sparingly*, yet they employed in abundance synonymous words and phrases in teaching the dogma of a future everlasting wrath. This assertion I deny in the most unqualified terms. Within the last twenty years I have examined again and again every text and paragraph of Scripture which are adduced by the believers of endless punishment in support of their doctrine, and am prepared to prove to every honest, unprejudiced mind, that in the *original writings*, called inspired, from the first verse of Genesis to the last of the apocalypse, there is not a single sentence in any form of phraseology *truly interpreted*, which favors the horrid sentiment that they who die impenitent will continue wretched and corrupt through an absolute eternity. In our translation some texts seem to support the doctrine, but they are in reality all of them perversions of the original. We have seen that the word "hell' is not found in the Hebrew and Greek Scriptures, yet it occurs in our version fifty-five times. Correct these erroneous texts, and the delusions that prevail on this solemn theme would be banished from the religious world; or even leave the momentous terms, *Sheol, Hades* and *Gehenna* untranslated, and then no one, it is probable, would be materially deceived. Surely there is not a clergyman in this community who would knowingly and deliberately build up the system of theology which he teaches, however much he may cherish it, by the help of *pious frauds*.

In justice to the truth, I must add, that on the continent of Europe, not a clergyman can be found in all the Protestant denominations, even those called *evangelical*, who believes or teaches the doctrine of endless misery. So that taking the whole Christian world into consideration, the majority of clergymen adopt essentially the principles of this discourse.

CHRISTIAN REGISTER.

BOSTON, MAY 6, 1848.

REASON AND REVELATION.

Reason and Revelation are not opposed, but substantially one. Reason has sometimes been called the light of nature, in contrast with the Bible which is the light of Revelation; but surely they blend into one, as the light of earliest morn blends with the full day. The light without revelation,—becomes clearer and more intense through the intermingling light of revelation; but it is, so to speak, one and the same sort of light—the difference is in degree, not in kind. It is very difficult, not to say impossible, for one who has been brought up under revelation, to separate the rays of light and make them distinct like the separate colors of the rainbow, so that he will be able to tell which is the light of nature, and which the light of revelation.—The problem is not so difficult, in comparing one who has enjoyed only the light of nature with another who has enjoyed the light of revelation, to tell where Nature ends and where Revelation begins.

Furthermore, Revelation can present nothing which shall be contradictory to Reason—nothing which it is possible to prove absurd, or in conflict with other truths. The unreasonableness, much more the absurdity of any sentiment, must be fatal to its admission into the mind.—One must see that any truth in question is not contradictory to the reason: he at least presumes on its not being so, or he will reject it.

Revelation utters high truths—not above human reason, that is, not above its possible reach in its endeavor to apprehend them; not above its grasp when rightly cultivated and directed.—Revelation is like a Teacher, who knowing more than his pupils, utters truths for them to understand, and by their very utterance draws the mind up to apprehend them. What we call Revelation has indeed come to us by Teachers. Its words were the words of Teachers of men in spiritual things. Jesus Christ is the great Teacher sent from God.

In listening to the teachings of Christ, the greater portion of his declarations at once commend themselves to the reason; their meaning is perceived, and assented to, and approved. But suppose, as in his conversation with Nicodemus, that some of his words are not at first understood, nor their significancy at all perceived. His manner and language indicate a great truth, but it seems an enigma, perhaps an absurdity. Now Nicodemus could not but feel, as he had already acknowledged, from the works and character of Jesus, that whatever Jesus spoke was true. What was his duty in the case? To reject it? To receive it even in the absurd and incomprehensible sense in which it appeared to him? Neither. It was his duty to search out the meaning. If he would faithfully follow on to know the truth, he would understand it, and the application which it had to himself. Relying on this divine Teacher he would feel assured that the doctrine would not, when understood in the sense in which it was intended to be understood, contradict his reason, but on the contrary be in harmony with it. In this instance indeed he must understand the meaning of the doctrine before he could seek the blessing implied in it.

TRANSUBSTANTIATION AND THE TRINITY.

Let no one think he is required to admit what is really contradictory to his reason, or is absurd. Nor let him rest in any seeming incomprehensibleness of the doctrine, but believing that so far as truth is for himself he will see it, therefore seek to ascertain it. We present an illustration or two on this point.

Jesus taking the bread and the wine said, "This is my body," "this is my blood." The Roman Catholic understands this literally, and believes that he eats the body of God. It is an ineffable mystery, he affirms; it is past finding out. Not only the Roman Catholic, but Luther so received it: "God speaks," says he; "men, worms, listen!—God commands; let the world obey! And let us fall down and humbly kiss the Word!" "*This is my body*," repeated he, "*This is my body.* The devil himself shall not drive me from that. To seek to understand it, is to fall away from the faith." Here is a mode of assent, in this particular passage practiced by the Roman Catholic and by Luther, but still very common among Orthodox denominations as we shall soon see. On the passage just quoted, however, what is the usual method of Protestants? They fall back on their reason, and say that bread cannot be flesh, nor wine blood, and they infer that the language is not to be construed literally, but means that the wine represents the blood, and the bread the body of Christ. And this is the right method where a declaration conflicts with reason,—to seek out an interpretation which does not conflict but accord with it.

The Bible seems, in some texts, at least in the English version, to teach the Supreme Godhead of Christ. Now certainly it conflicts with reason, to suppose that the Father can be the only living and true God, as Jesus affirms, and yet this very Jesus be also the only living and true God. It also conflicts with the tenor and scope of the whole Bible. What shall be done? There are two ways of disposing of it. Orthodox believers adopt the method of Luther on the doctrine of the real presence. They say, So and so the Bible affirms; Christ is called 'God over all blessed forever;' "the devil himself shall not drive me from that: to seek to understand it is to fall away from the faith." The other way,—and surely it must be the true way,—is to treat the passages that seem to teach the Godhead of Christ, or the Trinity, just as Protestants freely treat the passages which seem to teach transubstantiation; that is, reconcile them to reason, bring out a sense which reason approves. Unitarians do this on the Trinity.—Orthodox believers cannot censure them for doing so without the grossest inconsistency.

REASON NOT TO BE DECRIED.

Reason is not to be exalted above Revelation, neither is it to be decried as worthless or dangerous. Our Savior appealed to it when he said, "Why even of yourselves judge ye not what is right?" His words are still addressed to it, as they stand recorded; and it has a high office to discharge. So long as Christ addresses man,—and he does so long as the New Testament shall continue,—he requires the exercise of this high power to "know the things freely given to us of God." All *pride* of reason should be abased, all conceit of the understanding should be put far away. But let no one imagine that he does an act pleasing to God by blindfolding this eye of the mind, or, putting it out, or through disuse of it dwarfing the capacity of the soul. "If the light in thee be darkness, how great that darkness!" But by daily pouring in the oil, and cleansing the lamp, the light shall burn brighter and brighter. While one sees more and more by its aid, he will not grow prouder, but more humble, as the great ideas of Holiness, Love, Righteousness, Immortality, appear more distinct, and the knowledge of the only true God and Jesus Christ whom he the blessed Gospel, and through the pure heart which sees God, and the spirit of obedience and truth which searches all things, even the deep things of God.

REVEALED TRUTH NOT A MYSTERY.

Revealed truth is not mystery, but mystery solved. Many things pertaining to the soul's welfare were indeed a mystery, were obscurely seen, before the great Teacher came, but he has brought them into clear light. As the race of man once looked up with wonder and fear at the hiding of the Sun in eclipse, and knew not the shadow that passed on and off, but now science has brought the facts into clear light; so has Christ the teacher sent from God revealed many of the most perplexing mysteries of religion; and pardon, holiness, immortality, heaven, are household ideas. The things revealed, not the things hid, are a rule of faith and practice. Secret things belong, and ever will belong, to God; they are not for man until God shows them.

"UNIVERSALISM AND PRESENT RETRIBUTION."

Under this title, in notice of the classification, which appeared in the Register of 22d inst., of the different believers in the doctrine of retribution, the editor of the Trumpet thus speaks:—

"There seems to be a studied effort on the part of Unitarians, to avoid confessing that they believe in the salvation of all men. What is there in the idea of the final holiness and happiness of all men, which they need to dread?"

"Why should Unitarians be afraid of Universalism? Is it because the doctrine is unfashionable? If so, we ask, should truth be sacrificed to man's pride? It is easy, we know, if men do not wish to avow any doctrine, to make shifts and pretexts to avoid it; but it is certainly better to avow honestly the whole counsel of God."

And again, in connection with an allusion to Rev. Mr. Clapp of New Orleans, whose sermon the editor of the Trumpet copies and commends,—

"He is a Unitarian and a Universalist,—a full believer in the final holiness and happiness of all men. His style of preaching, and the bold avowal of his opinions differ greatly from the manner of the Unitarians of New England."

We would invite our neighbor's attention to the 13th of the 1st Epistle to the Corinthians, in which St. Paul declares of Charity, that it "thinketh no evil." There is not a religious paper in the whole circle of our exchange which offends so often in this point of charity as the Trumpet. Is it courteous, (it is a Christian duty to be courteous,) is it generous, does it conduce to Christian fellowship, about which the Trumpet says so much, to make these charges of "shifts and pretexts," and of "studied effort to avoid confessing belief of the salvation of all men?"

These charges are altogether gratuitous, and without foundation. For ourselves, we do not see in Revelation any declarations of the final salvation of all men. We have no such faith in it as we have in God's being, or in the fact of the future life of the good. Not perceiving it in the Scriptures, we feel no authority of course to teach it. And this, we presume, is the position of Unitarians generally. They do not avow boldly that all will be saved, because first they do not understand the Scriptures to affirm it; and secondly, Christ sent them to preach his Gospel, not their own theories and speculations—his promises of eternal life to them who patiently continue in well-doing, not that it shall be well with all men. In all the Bible, the promise of eternal life is only on condition of repentance. We hope before long to look at those declarations of Scripture which Universalists quote as proving the final salvation of all men; and we shall show that many of them speak as conclusively of blessings in this life, as those speaking of retribution apply, according to Universalists, only to this present life.

It is very curious to meet in another part of his paper, the following declaration of the editor of the Trumpet:—

"We believe in the existence of neither sin or misery, after the resurrection of the dead, as mentioned by Paul in 1 Cor. xv. What may take place between death and the resurrection is to us unknown. We are willing to receive any instruction on that point. We do not say that sin and its penalty will be extended beyond this life; but we have no doubt that Paul intended to teach that neither sin or misery will extend into the immortal and incorruptible existence."

Will the Trumpet be so good as to tell us whether he believes that there is any long interval between death and the resurrection? Is the resurrection of all men yet future? Very possibly he believes in *insensibility* during the interval mentioned. But it is really marvellous, that he who is so impatient to bring others up to the ring-bolt of open avowal, should himself take the position of non-committal! And he is willing, what it is certainly very satisfactory to hear, to receive instruction!

For the Register.

REFORM.

It is only in our own generation that Reform has been distinguished by itself into one separate theme, profession, or object of human interest. Luther indeed was called the Great Reformer, and the name has been attached to others who acted with him and after him in the same work. But the word was not used in the large full senses of our times. The word Reform, of course, has long been in use, but it was undistinguished from a hundred other words, as it had not until lately come to designate a general social effort, a sect or occupation. Of course, too, the work of Reform has been for ages familiar as a duty or a blessing to men, and devotion to it, and success in it distinguish the best eras and the best communities of men in times past. The word and the work are coeval with Christianity.

The word Reform is spoken more frequently and more emphatically now than in earlier times. Old men, especially, will sometimes say, "We did not hear all this noise about Reform when we were boys. Why do not people keep quiet and mind their own business?" The answer to this question from Reformers is, that they are minding their business, and that they have got a more just idea of what is their business than was entertained in the last century; that their own business and duty is Reform. This is exactly the state of things as respects some persons who are wedded to old ways and views, when they hear this word Reform in its new and full sense. It meets their eyes and ears in all directions. It demands their money and their time. It engages their help or their opposties, its operations. The old opinion was that Reform was one element of Religion—a part of it indeed, but not to be separated from it in name or agency. Now Reform advances a rivalry with Religion, and in some shapes stands in apparent opposition to Religion, or claims to be the whole of it.

These simple facts, too obvious and familiar to require more words, present to us the peculiar interest of this subject for our day, with the collisions, animosities, hindrances and misunderstandings which it involves. The seeming novelty of Reform in its full scope and meaning, and in the freshness of its vigor and ardor—the shock which it gives to conservatism and conservative persons—and the rivalry or antagonism which it presents to old views of Religion—these are the stirring associations of Reform in our own day.

Whence has arisen this new use, or at least, new importance and currency of the word Reform? What does the word mean or indicate now? Various causes have contributed to make Reform a remarkable word, and to attach to the work of Reform the highest interest and the heartfelt endeavors of our age.

The spread of knowledge and light—the general advance of society, the enjoyment of high prosperity, the kindling beams of Liberty, the glow of Love, have in the last century quickened the human race, or portions of it, beyond all former experience. Improvement and progress have been words in as constant use as the word Reform, and they have prepared the way for Reform. Nothing indeed can be more natural under any circumstances than the suggestion to all honest minds and pure hearts, of the duty of reforming and removing all wrongs of every kind, and substituting good in the place of evil. Any individual who is sensible of the obligation of personal improvement, will hardly look upon society and remain indifferent to the improvement of the condition of others. Civilization, like Christianity, makes us all neighbors. The good of each is involved in the good of others. All that brings men together unites their lot, opens their sympathies, compels their service to each other. Of course, then, while knowledge and prosperity advance, and the mass rise to the privileges and liberties which once belonged to the few, Reform is needed. The same motive which leads a man to build himself a better house, and a better road, and to improve his agriculture, his science, and his manufactures—this same motive has led most naturally and inevitably to general Reform in all things.

Again, Reform has received great attention in our times, from the fact that we have come to a better knowledge of the evils and wrongs which have caused in former ages such an awful amount of suffering. Statistics—that is, the science of numbers, of calculations, of estimates and proportions, have been applied to all the forms of suffering, whether from misfortune or man's sin. There is no calculation in the old histories of the cost of war, of the numbers of the poor, of insane, of blind, nor of the intemperate, nor of the enslaved. Now the rigid rules of numbers are applied to all these catalogues of human woes. The very purpose to alter and amend any existing evil, leads men for the first time to make an estimate of them. So is it with individuals when they wish to reform their own errors. So is it with society when it intends to improve the social state. The hearty desire and purpose of amendment first reveals the real amount and the actual evil of what is to be overcome. A man who has no intention of repentance never cares to know what are his sins and faults, and how far they degrade or injure him. He blurs them all over, endeavors to be unconscious of them, and to allow no light to shine on them. But a man who wishes to reform himself begins by taking an exact list of his sins, with an honest estimate of their power over him, and their effect upon him. He counts his foes, and looks at his weak points. And when society resolves upon any work of purification and mercy, statistics of vice or misery are called for; men are busied in seeking out the numbers of victims, the amount of loss and wretchedness.

No man knows his sins till he resolves to renounce them; then they stand before him as dark objects in a strong light, while he counts them and shudders at them. Society does not know what iniquities it has nourished till it searches them out with the purpose of reform. No person knew the number of the insane in this Commonwealth, no one ever would have known their number or their dreadful condition, till it had been decided to build the noble asylum in the centre of the Commonwealth for their Christian relief. Then, when the edifice was undertaken, the counting of the scattered sufferers began. The counting and collecting went on after the edifice was completed. The purpose of mercy brought the evil to the light, and since the edifice was planned, its size has been enlarged three-fold to receive the patients whom a reforming purpose inquired out and discovered. So does the science of numbers, of calculations, of estimates, take hand in hand along with it, a knowledge of existing evils, and the holy resolve to redress them. Many persons despise this matter of statistics as if it were a dry and unprofitable pursuit. Let them think better of it, and they will be grateful to its laborious students. It is the instigator and the helper of all reforms. We are deeply indebted to it. I am persuaded that statistics, bold and honest estimates of costs and charges and effects, will have as much to do in making wars and slavery to cease, as will the most direct moral and religious efforts against them. Let men know what war costs of life, virtue, treasure and common sense, and they will throw off the infatuation of ages. Let slaveholders learn how their legalized outrage of humanity impoverishes their soil, wastes their wealth, vitiates their morals, brings licentious impurity into their homes, and entails upon their children the inherited curse of poisoned blood in their veins, and they may be brought to do what imploring mercy and rebuking condemnation now demand of them in vain. Statistics of the evils and miseries wrought by intemperance likewise, have been and must continue to be the most effective, because the most appalling influences to help Reform in that direction. The ghosts of our own misdeeds, and the pointing fingers by which they threaten woe yet to come from them, do ever most affright our hearts. Statistics of crime and sin surround us with the sheeted forms of hosts of evil spirits, and have a power to rouse society to purifying efforts. Statistics then—the counting up of evils and victims, have largely helped to make Reform peculiarly important, if not wholly new in our times.

E.

For the Register.

WHAT THE A. U. A. OUGHT TO DO.

I. It ought to inform the denomination as generally as possible of its purposes and means.

II. It ought to secure a more piquant and stirring series of tracts—and this it is trying to bring about.

III. It ought to be permitted some outward connexion, if only to the tune of five dollars a year, with every Unitarian society.

IV. It must open new places on missionary ground, and call forth missionary-spirits to occupy them. Let persons who know of good openings for the word send full and exact statements to the Gen. Sec., and let this be his chief business, the hearty good-will of the body providing the means, to establish posts as fast as self-devoted men can be found to fill them.

V. There must be an uprising of another class of men to give themselves, heart and soul, to the work of Apostles: not seeking to accumulate around them the comforts of learned ease, or win the fame of literary achievement, but consecrating their all to the fulfilment of the Redeemer's prayer, "Thy Kingdom come."

For the Register.

INFANT DAMNATION.

An old controversy has lately been revived in the Congregational Journal, published at Concord, N. H. respecting the prevalence of the doctrine of Infant Damnation among the orthodox, and its avowal in their preached theology. The occasion of it was the declaration of one Elder Boody, in his "Life and Experience," published in the Free Will Baptist Repository, that "forty or fifty years ago," "we were told by Calvinists of all denominations, that there are numberless numbers of infants in hell not a span long;" and that this dogma "was taught by John Calvin of Geneva, Gill, Bellamy, Edwards, Hopkins, and others." The Editor of the Journal calls this "an old calumny revived;" and summons witnesses to prove that such was not the case. He adduces the testimony of Rev. Drs. Herron of Pittsburg, Pa. and Robinson of Stoddard, N. H. and Rev. Messrs. Sutherland of Bath, and Cooke of Lebanon, in the same State, to the same effect. But it cannot all avail to convince men that the doctrine in question is not a legitimate part of Calvinism, and that it was not extensively preached forty or fifty years ago. In repeated instances that have come to our own knowledge, the memory of our fathers has declared that they heard the terrible dogma preached in such words as those above quoted, or similar ones. The matter in hand comes conveniently under two points.

1. *Infant Damnation is a legitimate doctrine of Calvinism.* This point was conclusively settled in the able review of Beecher by Norton, in the Christian Examiner of 1827, Sept. and Oct.; in which a Note in Dr. B's Sermon, entitled "the Government of God Desirable" was severely handled. The Dr. was rash enough to make the same statement, that is now made by the Congregational Journal. He says, "I am aware that Calvinists are represented as believing, and teaching, the monstrous doctrine that infants are damned, and that hell is doubtless paved with their bones. But having passed the age of fifty, and been conversant for thirty years with the most approved Calvinistic divines in New England, and in the middle, and southern, and western States, I must say, that I have never seen or heard of any book which contained such a sentiment, nor a man, minister, or layman, who believed or taught it. And I feel authorized to say, that Calvinists, as a body, are as far from teaching the doctrine of infant damnation, as any of those who falsely accuse them."

Look on that, and now on this. One of "the most approved Calvinistic writers," is no doubt Calvin himself. He says (we quote from the Review above mentioned) in his Institutes and other works; "And so infants themselves, as they bring their damnation with them from their mothers' womb, are bound not by the sin of another, but by their own. For although they have not yet produced the fruits of their iniquity, they have the seed of it inclosed within them; nay, their whole nature is, as it were, a seed of sin; so that it cannot but be odious and abominable to God." Again; he says, in reply to just such doubts as those of his modern followers; "as if I denied that the whole race of Adam was by nature under a curse, so that even infants before being born to light are exposed to eternal death."

He exempts, however, the children of believers from this doom, but in that case there would still be enough left to complete the "pavement" in discussion.

Turretin, another great doctor of the Calvinistic system, speaks of "infants who have not actually sinned after the likeness of Adam, but have been infected with original corruption only, which subjects them to condemnation and death." Need anything be asked for more explicit than that?

Edwards, in his work on Original Sin, contends strongly that non-elect infants are according to the main principle of the imputation of Adam's sin, proper subjects of the eternal torments of hell.

Dr. Twiss, a leading member of the Westminster Assembly, says; "Many infants depart this life in original sin, and consequently are condemned to eternal death on account of original sin alone; therefore, the consemnation of any infants to eternal death is the consequence of Adam's transgression solely." Again; Adam's "sin was made ours by the imputation of God; so that it has exposed innumerable infants to divine wrath, who were guilty of this sin, and of no other."

Theophilus Gale says; "by this absolute justice and dominion God can inflict the greatest torments, even of hell itself, on the most innocent creature."

Boston says; "Surely we are not born innocent. These chains of wrath, which by nature are upon us, speak us to be born criminals. The swaddling-bands wherewith infants are bound hand and foot, as soon as they are born, may put us in mind of the cords of wrath with which they are held prisoners, as children of wrath."

We have no space to quote further from Gill, Bellamy, and others, but would refer those who would examine the subject at length to the Christian Examiner, first series, vol. 4, pp. 431—448.

If any credence can be attached to what the rankest Calvinistic divines themselves say, these quotations mean, if they mean any thing, that they believed in the damnation of infants, who died before they were old enough to commit any sin of their own. Search for a worse stigma than that on the moral government of God, and you will not find it in Budhism, or Fetichism itself.

2. The second point is, *that this doctrine has been preached more or less by Calvinistic divines within forty or fifty years past.* The Free Will Baptist Repository and the Congregational Journal are at issue on this matter. We say, if they who call themselves Calvinists do not preach it, they do not preach pure Westminster Assembly Calvinism; and yet they extensively use the Catechism of that body in their Sabbath Schools. Their hearts do them honor, if they reject such a horrible faith; but their logic, if consistent, binds them with hoops of iron to that precise conclusion of eternal wrath for the babes that die in infancy. They believe that full-grown men in myriads are doomed to eternal misery, who have never heard the Gospel preached; why is it any worse, except as our natural feelings relent more at it, to pour the rain of eternal fire on the head of non-elect childhood, than on non-elect manhood? Indeed the enlarged nature of the man may give him an intenser woe than that of the infant "a span long." We presume that not many now any where venture to lift up the voice of pure Calvinism on this subject, but the credit is due to the native sensibility of the human heart, which the most awful errors of human contrivance cannot wholly efface, rather than to a fair conclusion from other parts of the same system. He that forbears to preach infant damnation may be the better man and Christian; we believe he is; but he is the worse Calvinist. But the fact that this doctrine is a part of Calvinism, that it is contained in the earlier writers of New England; that it is dovetailed into the prevailing forms of belief, which our fathers brought with them from the old world; and that the testimony of many now living is given that the doctrine has been generally preached in some parts of our country, cannot very readily be disposed of, according to any ordinary laws of probability, without assenting substantially to the declaration of Elder Boody. We have no desire to force our Calvinistic brethren to preach a doctrine abhorrent to their feelings, but we advise them before they deny that it is any part of their system, or has been believed and preached by them to make themselves better acquainted with the standard writers of their communion, that they may "know whereof they affirm."

Dr. Gill referred to above, wrote a learned Commentary on the Scriptures, which was republished between the years 1811 and 1819 in nine quarto vols under the published recommendation of 15 or 20 of the most reputed Baptist clergymen in this country.

The edition of Dr. Bellamy's works also referred to, was published in 1811, and recommended by Rev. Dr. Rodgers and Miller of New York, Trumbull of North Haven, Morse of Charlestown, Backus of Bethlehem, Wilson of Philadelphia, and Professors Woods, Stuart, and Griffin of Andover. If these gentlemen dissented from the doctrine in question, which Gill and Bellamy maintained, why did they not qualify their recommendation?

The age is softening. Love is gaining the dominion over old hate and fear. One whole nation avows "Fraternity," as the third person in its glorious trinity. We trust the day is not far distant, when the belief that either the younger or the older of God's children—of "a span long" or of six feet—are burnt by him in eternal flames for sins committed by their great federate head Adam, will be a tradition of the past laid away with witchcraft and ordeals by fire and battle; and when men of capacity to discover that two and two make four, will not show their ingenuity at impossibilities, by devising a profound remedy in the blood of Christ by which a God of Perfect Love could consent as a mark of his superlative grace, to excuse infants, that died as soon as they opened their eyes on this world, from the torments of an everlasting hell! L.T.K.

LETTER FROM THE UNITARIAN MINISTERS OF IRELAND.

To the Editor of the Christian Register.

Dear Sir:—Will you have the kindness to give insertion, in the next Register, to the enclosed communication from Ireland, which I know not how to bring in any better way before the knowledge of those to whom it is addressed? The Reply to the letter of invitation sent from this country, "having been laid before a numerous meeting of the Unitarian ministers at Belfast in the month of last July," (as appears from a circular of which a copy was enclosed by Mr. Porter) "a Committee, consisting of the Rev. Doctor Montgomery, the Rev. Doctor Ledlie, and the Rev. J. Scott Porter was appointed to prepare a suitable reply, with express instructions to embody in it a reference to the wrongs of the Colored Population in the United States, a grateful acknowledgment of the exertions made by many of the American Unitarian Ministers, living and dead, for the amelioration of the condition of the Slaves, and a respectfully earnest appeal to all Unitarian Ministers in that region, to persevere in benevolent labors for that object. Circumstances," adds the Circular, "have not permitted this Committee to meet until the approach of the time when the answer ought to be despatched, so as to be available for the present year's anniversary meetings in Boston; and one of the members being absent, the remaining two have taken it upon them to prepare and forward" to the several Unitarian ministers in Ireland, "for their consideration, the accompanying draught." The signatures which now accompany the Reply were obtained through this Circular.

Yours faithfully,

E. S. Gannett.

Boston May 1, 1848.

Belfast, 4 April, 1848.

My dear Sir,—It has fallen to my lot to transmit the inclosed Reply from the Unitarian Ministers of Ireland to the Letter from the friends of Unitarian Christianity in Boston, conveying their earnest wish that some of the Irish Brethren might attend their Anniversary Meetings in the month of May. As you are the only one of the subscribers to the Letter of invitation with whom I have had the pleasure of corresponding, I take the liberty of forwarding this answer through you, requesting that you will communicate it to the other gentlemen, whose names are appended to the Invitation, and to the friends of Unitarian Christianity in Boston generally, in whatever manner you may deem most suitable. Ever truly yours,

J. Scott Porter.

Rev. E. S. Gannett.

The Undersigned Unitarian Christian Ministers in Ireland, to their Brethren in a Common Faith, in Boston.

Dear and Honoured Brethren,—Your friendly letter inviting us to send a Deputation of our Members to attend your anniversary Meetings in the month of May, was laid before several of us when assembled upon other business in Belfast, in the latter end of last July: and it was then resolved that an affectionate and respectful answer should be returned. We regret that circumstances have prevented us from preparing and signing this reply until now: and we trust you will excuse the delay which has taken place.

We should have been happy had it been in our power to comply with your kind invitation by sending over one or more of our brethren; as a mark of our unfeigned esteem for the persons from whom the invitation came; as a proof of our sense of the honour done to us in forwarding it; and as a pledge of our earnest desire to reciprocate the friendly feelings in which it originated. We never can forget the great services which the Brethren in America have done to our common cause, not only in their native land, but in this country, by their admirable writings in defence of the pure Gospel of Christ, and by the influence of their religious and moral characters. We cannot doubt that our Deputies, on their return, would have cheered, strengthened and guided us in the discharge of the duties of our calling; and it is with regret we feel ourselves precluded from this encouraging and edifying intercourse. But none of us can, at present, be spared from home duties: and there is no method open to us of expressing our views and feelings except by letter. We regret this the more, as a Deputation would have been able to speak to you fully, and without risk of giving offence, upon a subject which is near to our hearts, and which we cannot refrain from mentioning in this communication, though with some apprehension, lest, through a misconception of our motives, we may be thought by some to meet your fraternal overture with coldness or aversion. But as no such feelings are in our breasts, we trust to receive a candid construction while we freely give utterance to sentiments, that, in concert, as we trust, with yourselves, we deeply cherish. You will easily divine that we allude to the wrongs of the Coloured Population in the United States.

We are well acquainted with the exertions made by many of our brethren among the Unitarian Ministers in America, for the emancipation of the slaves and the general improvement of the Negro Race. Not to speak of living men, we know the services done to humanity by the lamented Worcester, Follen, Channing, and Ware: the labours which they undertook, the opposition which they experienced; the temporary odium which they encountered; the enduring honour which they reaped; and the great good which they effected, by their exertions in that field. We rejoice in believing that the desire by which they were actuated, of recovering their enslaved brethren to an enjoyment of the Rights and the Dignity of the Nature conferred upon them by the Great Creator and Father of the Human Race, is shared by the whole body of Unitarian ministers in North America; we rejoice in knowing that very many of them are now actively engaged in labours of various kinds intended to promote this righteous end. We assure you, Brethren, that the tidings of such efforts by any of your number never fail to encourage and to delight us; and that they have always been found to have a highly beneficial effect in advancing the work of religious and moral reform in these lands. We trust that those who have been engaged in such undertakings will persevere in their benevolent enterprise; assured that no faithful and sustained effort to promote the glory of God and the good of man will be without fruit, under a Wise and Merciful Providence:—and we would fondly hope that any among you who may not hitherto have taken that active and prominent part in the great enterprise to which their talents and position in society entitle them,—may see the propriety of throwing themselves more decidedly into the great work, and giving to the cause of the oppressed and the injured the support of their powerful advocacy, their social station, and their personal influence. Do not mistake us, beloved brethren, as wishing by the expression of this hope

the very reverse: we wish to acknowledge the vast service which the Unitarian ministry of the United States has already done to the cause of Negro Emancipation; and to encourage all who feel the importance of this work, to labour on its behalf, if possible, with even more of energy and perseverance.

We do not presume to dictate the course to be followed for the promotion of the benevolent object. This must be determined by each individual for himself, according to his own view of what is right, in the circumstances in which he is placed. By forming or joining Societies for Negro Emancipation, constituted upon principles of which he personally approves,—by constantly exercising his Rights of Citizenship in such a manner as to advance the cause,—by delivering Discourses from the pulpit,—by sending forth his views through the medium of the Press,—by uniting in Protests and Declarations against the continuance of Slavery, when such are proposed to be adopted by public bodies to which he belongs,—by affixing his name to Documents having the same object, to be sent forth to the public at large,—by conversation in his family circle and in general society, or by other means which will suggest themselves to the thoughtful and conscientious friend of human liberty,—every man will be enabled to express his views and to bear his testimony; and it is for each person to select those methods of doing so which commend themselves to his own judgment as best calculated effectually to advance the cause. But we are sure we shall carry with us the assent of all, when we suggest that no friend to Emancipation can suppose that he does his duty to the cause, by doing nothing for its promotion: still less, by directing the whole of his energy and influence against persons whom he may regard as its injudicious or over-zealous partisans,—while he makes no effort at all, or next to none, to counteract the plans of those who are labouring to perpetuate slavery and to extend its baleful ravages to regions once happily exempted from them.

There is one topic which though not identical with that of slavery is yet related to it, and to which we would respectfully invite the attention of our brethren in America: we allude to the too prevalent practice of denying to the free coloured inhabitants of the United States, the participation of equal Rights and Privileges with their Fellow-citizens, as Members of the Church of Christ. We have been informed that in many churches, coloured persons are not allowed to have vote or voice in the election of officers, or the management of church affairs; that during public worship they are restricted to particular seats, and a particular part of the building;—that when, by purchase or otherwise, they have become entitled to pews in other parts of the edifice, they have not been allowed to use them; and that they have even been refused permission to place themselves at the Lord's Table beside their Fellow-Christians of a different complexion, but are compelled either to abstain from the Lord's Supper, or to assemble themselves together, in order to partake of it, at a different hour from the other members. We need not point out to you, Brethren, how utterly opposed such measures are to the precepts of Christ, and to the spirit of the Gospel; and we trust that Unitarian Christians will show the efficacy of their pure, mild, and comprehensive faith, by discarding, in all their churches, a system of procedure, founded only upon local and temporary prejudice; by which the offices of religion are perverted from a source of comfort to a means of insult; and the church is rendered an instrument for degrading, not elevating, those for whom Christ died.

Dear and Honoured Brethren, we have spoken unto you with much plainness, out of our abounding love towards you; and have even taken it upon us to offer you suggestions which seem to us to be likely to prove of service.—Permit us to add, that we expect and earnestly desire you to exercise the same brotherly interest in our behalf: and if, either now or at any future time, there appear to you anything in our circumstances or position which would render a word of encouragement or admonition useful, we trust that your kindness will be shewn in offering to us either, as may appear suitable. You may rely on our receiving with gratitude and meekness, even the word of reproof, from lips so friendly as yours, if you should think it needful to be administered.

And now, Dear and Honoured Brethren, farewell: and may God who has already made you the instruments of so many spiritual blessings to so large a portion of the human race, abundantly bless yourselves with the tokens of his love, and make your labours in the Lord Jesus increasingly useful to his church and to mankind.

We remain, Brethren, your sincere friends in Christ Jesus,—

Henry Alexander, Newry.
G. A. Armstrong, AB., T. C. D., Dublin.
Fletcher Blakely, AM., Moneyres.
Rob't Campbell Jr., Newtownlimavady.
James Carley, AM., Antrim.
Wm. Crozier, AM., Kilmore.
W. H. Drummond, DD., MRIA., Dublin.
Wm. Glendy, AM., Ballyeary.
David Gordon, Banbridge.
John Hall, Ballyclare.
Wm. Heron, AM., Ballyclare.
George Hill, Crumlin.
William Hunter, Bandon.
Josh. Hutton, AM., T. C. D., Dublin.
J. C. Ledlie, DD., Dublin.
Charles J. McAlester, Holywood.
David Maginnis, Belfast.
Francis McCammon, Ballymena.
John McCaw, Ravara.
Alex. McCombe, Bangor.
Josh. McFadden, Ballymoney.
W. Orr McGowan, Greyabbey.
William B. Miniss, Dromore.
H. Montgomery, LLD., Dunmurry.
John Montgomery, Banbridge.
Hugh Moore, AM., Newtownards.
Samuel Moore, Warrenpoint.
James Mulligan, Moira.
S. C. Nelson, AM. Downpatrick.
Alex. Orr, Ballyhemlin.
James Orr, Clonmel.
John Orr, Strabane.
Classon Porter, MRIA, Larne.
J. Nixon Porter, Carrickfergus.
John Porter, Belfast.
J. Scott Porter, Belfast.
Thomas Smyth, Glenarm.
D. Watson, AM., Clough.
Sam'l. Watson, AM., Killinchy.
Wm. Whitelegge, AM. Cork.

For the Register.

STARKEY SEMINARY IN WESTERN NEW YORK.

Mr. Editor:—The above Institution of the Christian Connection has been generously aided with Books, and money for a Philosophical Apparatus, given to our Agent, Elder E. G. Holland, and to the Principal, Rev. E. Chadwick, by Eastern friends, chiefly of the Unitarian faith. At the Annual Meeting of the Board of Trustees, the following vote was unanimously passed:

Resolved, that we acknowledge with gratitude the reception of Books, to the value of about two hundred dollars, for our Library, and of money for Apparatus, and other purposes, to the amount of four hundred dollars, contributed by friends in Boston and vicinity; and the generous donors are entitled to our cordial thanks, and our fervent prayers, that the blessedness of unwearied well-doing may rest abundantly upon them.

Voted, that the above resolution be published in the Christian Register and the Christian World. H. A. Newcomb, *Secretary*.

☞ We are glad to be able to announce a letter received from our foreign correspondent, Rev. Mr. Hedge, which will appear next week. It is dated "*Naples*."

NEW PUBLICATIONS.

The Christian Examiner—May, 1848.

For contents see advertisement. We have not taken up a number for a long time, which we have read with so much pleasure as the one for the present month. It has great variety and freshness both of subjects and discussion. It is eminently Christian and catholic in its spirit, acute and generous in its criticisms, broad and firm in the principles it seeks to establish, far-reaching and comprehensive in the views it takes. It has a good deal to say on subjects deeply interesting to Orthodox Christians. If there has been an occasion to speak, among Unitarian Christians, of the liberal feeling manifested towards them by any one of the leading orthodox periodicals, we are sure that the Examiner for May will be felt by all Orthodox persons who shall read it, to breathe a no less liberal spirit toward themselves.

Modern Infidelity—A Price Lecture delivered in Trinity Church March 18, 1848, by the Rev. Thomas M. Clark, Assistant Minister of Trinity Church on the Greene Foundation.

This is an able and well written lecture. We assent to Mr. Clarke's remark that "there is an intuitive sense capable of apprehending truth; though not, to any great extent of originating truth." When however he says, that to assert "Christianity must stand or fall simply as we find it to accord with the intuitive teachings of our pure reason," renders "revelation superfluous," he errs; for revelation may disclose truths which he says this same intuitive sense may apprehend, though not originate, and it *needs* the truths it cannot originate. We receive Revelation ourselves not simply on intuitive grounds, but on account of the wonderful works wrought. Still we confess that no truth can be truth to us until our reason apprehends it. Our responsibility is in the right use of the reason.

Rev. A. A. Livermore's Discourse on John Quincy Adams, delivered in Keene, N. H., March 5, 1848.

A Discourse fitly dedicated to the Young Men of the author's Parish, and furnishing a help to their attainment of moral excellence and the true goods of life.

Mr. Weiss' Fast Day Sermon, preached in New Bedford, April 6, 1848.

The subject of this discourse is "Conscience the Best Policy"—which the preacher ably sets forth.

A Picture Book without Pictures—J. H. Francis.

Another of the beautiful books by Anderson, for the Young. It has also a Memoir of Anderson by Mary Howitt.

Littell's Living Age—May 6.

For contents see advertisement. The article on Prof. Nichol is by Gilfillan. The Foreign Correspondence is very valuable.

SUNDAY SCHOOL SOCIETY.

At the Annual Meeting of the Sunday School Society on Wednesday afternoon, April 19th, the following Officers were unanimously elected to serve for the present year.

Hon. S. C. Phillips, *President*.
Rev. F. T. Gray, G. F. Thayer, Esq., Rev. Joseph Allen, J. W. Foster, Esq., Rev. S. G. Bulfinch, Hon. Samuel Hoar, Rev. Geo. W. Hosmer, Rev. W. G. Eliot, *Vice Presidents*,
Rev. Charles Brooks, *Cor. Secretary*.
S. G. Simpkins, *Rec. Secretary*.
Lewis G. Pray, Esq., *Treasurer*.
G. F. Thayer, (Chairman*) Revs. F. T. Gray, R. C. Waterston, A. B. Muzzey, Chas. Brooks, Sam'l H. Winkley, J. F. W. Ware, and Messrs. Isaiah Bangs, George G. Channing and S. G. Simpkins were also appointed Agents of the Society. And their services are cordially tendered to Sunday Schools, for all occasions on which their aid may be desirable.

Applications made to the Chairman, and directed to No. 12 Essex street, Boston, will be promptly attended to.

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* In consequence of ill health Mr. L. G. Pray declined a re-appointment.

The Church on Harrison Avenue. We regret having been unable to attend the dedication of this new house of worship, on Wednesday morning last. We take the following account of it from the Transcript.—

Introductory prayer by Rev. Dr. Gannett; selections from the Scriptures by Rev. Mr. Reynolds; music by E. L. White; dedicatory prayer by Rev. C. A. Bartol; hymn by Mr. R. P. Rogers; sermon by the Pastor, Rev. J. I. T. Coolidge; hymn by Rev. Dr. Frothingham; concluding prayer by Rev. Mr. Huntington; anthem.

The Sermon by the Pastor, Rev. Mr. Coolidge, was a very able production upon "The Power of Christianity," from the words recorded in First Corinthians, 4th chapter, 20th verse—"For the kingdom of God is not in word, but in power."

A correspondent says of the house: "It is one of the most beautiful edifices in the city. The whole plan has been carried out fully—nothing has been allowed to interfere with the harmony of the design. A magnificent organ, by Appleton, ornaments the front. We wish the Society entire success."

GENERAL INTELLIGENCE.

Arrival of the America. This new Steamship left Liverpool, April 15th, and arrived at New York at about noon on Saturday ast. She brought the results of the Chartist demonstration. The petition, done up in five large bundles resembling so many bales of cotton, was allowed to be presented, but the procession was forbidden to cross the bridges, and it was not persisted in. One cannot but admire the strength of that great Government, which organized 150,000 special constables—besides other measures and men—a force three times greater than the highest number affixed to the multitude of the Chartists who were gathered on Kensington Common—which was 50,000 at most;—some say not 20,000.

Everything desirable was gained in the reception of the petition; it would have been greater folly than madness to insist on the procession.

We copy from the Times:—

"The Chartists have certainly nothing to complain of in the manner in which their petition was received on Monday night. The Marquis of Lansdowne, speaking of it in the house of Lords said feelingly and emphatically, that it had, the House of Parliament, received that attention which all petitions emanating from the people were entitled to have.

In the House of Commons the scene was most impressive. Mr. Feargus O'Connor, amidst almost breathless silence, said:—Sir, I rise to present a petition, signed by 5,700,000 persons: also another petition signed by 100,000 persons, whose names are not appended to this large muster. The petitioners pray for annual parliaments, universal suffrage, vote by ballot, equal electoral districts, no property qualification, and payment of members. I beg, sir, to state, that from the courtesy I have already received from the House, I shall say no more than simply move that the petition be read by the clerk at the table.

The petition was accordingly read by the clerk. At the conclusion of the reading of the petition,

Lord Morpeth rose amid much cheering, and said—Sir, my right honorable friend the Secretary of State for the Home department would have been in his place had he not been greatly occupied by the necessary business of his department this morning. (Hear, hear.) I may, however, in his absence, state, that whatever may be his opinion of the sentiments contained in that petition, he does not wish that he should be considered by his absence as wanting in that respect which a petition so numerously signed was undoubtedly entitled to. (Hear hear.)

The petition was then removed from the floor of the house by four of the messengers.

A Committee appointed to examine the Chartist petition, reported that instead of its containing 5,750,000 signatures, it only contained 1 975,496, and among them were the names of the Queen, the Duke of Wellington, Sir Robert Peel, Col. Sibthorpe, Mr. Cobden, &c. Col. Sibthorpe, in the House, denounced the whole thing *a humbug*. Mr. Crisp, another member, said he would never more believe a word Fergus O'Connor would say."

Congressional. We were unable to find room, last week, for any account of the debate in the Senate on Mr. *Hale's* motion "to introduce a bill for the Protection of Property in the District of Columbia—making any city, town or corporate place, liable for injuries done by mobs." This bill, as Mr. Hale in his brief remarks observed, was nearly an abstract of a similar law in force in the adjoining State of Maryland, as well as other States of the Union. The storm that arose on the introduction of this motion, exceeded anything that has been witnessed in Congress since the memorable era of John Quincy Adams' efforts to secure the right of petition. Mr. *Bagby* of Alabama, was the first to rise to his feet, accusing the Senator from N. H. of "inferring that the slaves of this country are to be permitted to cut the throats of their masters." He gave notice that "if the bill were reported by the Committee, he should propose to amend it by providing a sufficient penalty for the crime of kidnapping in the District. Mr. *Hale* arose and said,

"To avoid misapprehension I purposely abstained from saying a word in regard to anything that might even be supposed to lie beyond the case which it is the object of this bill to meet. I shall unite with the Hon. Senator from Alabama in favor of a law against kidnapping. Because, if I am correctly informed by individuals upon whose testimony I place the most implicit credit, one of the most outrageous cases of kidnapping was committed within sight of this Capitol, no longer ago than yesterday, and that too in the case of an individual having in his pocket an injunction issued by the highest judicial authority in this District to restrain all persons from molesting him. But I must say that such legislation for the prevention of such outrage is very foreign to the object of the bill which I have introduced."

At this point, Mr. *Calhoun*, as though he had not before been attentive, asks, "What is the bill?" On its being read, he thus delivered himself:—

I suppose no Senator can mistake the object of this bill, and the occurrence which has led to its introduction. Sir, gentlemen, it would seem, have at last come to believe, that the Southern people and Southern members have lost all sensibility or feeling upon this subject. I know to what this leads. I have known for a dozen of years to what all this is tending. When this subject was first agitated, I said to my friends, there is but one question that can destroy this Union and our Institutions, and that is, this very slave question, for I choose to speak of it directly. I said further, that the only way by which such a result could be prevented, was by prompt and efficient action—that if the thing were permitted to go on, and the Constitution to be trampled on—that if it were allowed to proceed to a certain point, it would be beyond the power of any man or any combination of men to prevent the result. We are approaching that crisis, and evidence of it is presented by the fact, that such a bill upon such an occurrence, should be brought in to prevent the just indignation of our people from wreaking their vengeance upon the atrocious perpetrators of these crimes, or those who contribute to them without a denunciation of the cause, that excited that indignation. I cannot but trust that I do not stand alone in these views.

I have for so many years raised my voice upon this subject, that I have been considered almost the exclusive defender of this great institution of the South, upon which not only its prosperity, but its very existence depends. I had hoped younger members who have come into this body, who represent portions of the country at least as much interested as that from which I come, might have taken the lead and relieved me from the necessity of ever again speaking upon this subject. I trust we will grant no leave to introduce this bill—that we will reject it, and if anything be referred to the Committee on the Judiciary, it will be to make penal enactments—to prevent these atrocities—these piratical attempts on our own rivers (these wholesale captures) these robberies of seventy odd of our slaves, at a single grasp. Delay is dangerous on this question. The crisis has come, and we must meet it—and meet it directly—and I will add we have ample means to meet it. We can put the issue to the North, if they disregard the provisions of the Constitution in our favor—if their sea-going vessels can not safely come up into our ports, we can prevent them from coming here, and thus make the issue at once. If the stipulations in the Constitution in our favor are not to be respected, why should we respect those in others?

Mr. Calhoun was followed by several gentlemen, on the same side, and among them Mr. *Foote*, of Mississippi, who spoke at length, and with the greatest violence. It was between this gentleman and Mr. Hale that the scene occurred which will be found in another part of the paper under the title—"The Retort Courteous." Mr. *Hale* next replied to Mr. Foote. Mr. *Calhoun* here allowed himself to lose entirely his usual courtesy and self possession, and to disregard the dignity and decorum of the Senate. Said he,

I will take the occasion to say, that I would just as soon argue with a maniac from bedlam, as with the Senator from New Hampshire, on this subject. Several Senators—Order, order.

Mr. *Calhoun*—A man who says that the people of this District have no right in their slaves—and that it is no robbery to take their property from them—is not entitled to be regarded as in possession of his reason.

Mr. *Hale's* reply was admirable. "It is," said he, 'an extremely novel mode of determining a controversy by charitably throwing the mantle of maniacal irresponsibility over one's antagonist! But the honorable Senator puts words into my mouth which I never used. I did not say that the owners had no property in their slaves. I said that the institution exists, but I have not given any opinion upon the point to which the Senator alluded. I have never said anything from which the sentiment which he imputes to me could be inferred. It does not become me, I know, to measure arms with the honorable Senator from South Carolina, more particularly since he has been so magnanimous as to give notice that he will not condescend to argue with me. But there is more than one man in this country, who has, whether justly or unjustly, long since arrived at the conclusion, that if I am a maniac on the subject of Slavery, I am not a monomaniac, for I am not alone in my madness. But, sir, I am not responsible here or elsewhere for the excitement that has followed the introduction of this subject. I intended simply to give notice of a bill calculated to meet the exigency."

Through the whole debate, Mr. Hale conducted with the greatest tact, manifesting in the strongest manner Northern good humor as contrasted with Southern passion; courtesy and propriety as contrasted with the rudeness and asperity of his assailants.

Mr. *Douglass* of Illinois took part in the debate, and said,

On this occurrence I desire to say a word. In the first place, I must congratulate the Senator from New Hampshire on the great triumph he has achieved. He stands very prominently before the American people, and is, I believe, the only man who has a national nomination for the Presidency. I firmly believe that on this floor to-day, by the aid of the Senator from South Carolina, and the Senators from Mississippi, he has more than doubled his vote at the Presidential election, and every man in this Chamber from a free State knows it! I looked on with amazement for a time, to see whether there could be an understanding between the Senator from New Hampshire and his Southern friends, calculated to give him encouragement, strength and power, in the contest. But I know that those distinguished Senators from the South, to whom I have referred, are incapable of such an undertaking, yet I tell them if they had gone into a caucus with the Senator from New Hampshire, and after a night's study and deliberation, had devised the best means to manufacture abolitionism and abolition votes in the North, they would have fallen upon precisely the same kind of procedure which they have adopted to-day. It is the speeches of Southern men, representing slave States going to an extreme; breathing a fanaticism as wild and as reckless as that of the Senator from New Hampshire, which creates abolitionism in the North. The extremes meet.

Mr. *Calhoun*—Does the gentleman pretend to say that myself and Southern gentlemen who act with me upon this occasion are fanatics? Have we done anything more than defend our rights, encroached upon at the North? Am I to understand the Senator that we make abolition votes by defending our rights? If so, I thank him for the information, and do not care how many such votes we make.

Mr. *Foote* also spoke again with all his former bitterness, and disregard of the proprieties of the place.

Toward the close of the debate, Hon. Mr. *Davis* of Massachusetts arose to speak. We have perused his speech with increased respect for his judgment, his wisdom, his manliness. He exhibited the very spirit needed for the crisis, and sustained both himself and the Senator from N. H. in a manner that must be gratifying to every lover of freedom, as well as to his own immediate constituents and particular friends. We shall lay before our readers his speech entire next week.

The Senate adjourned to the next day, Saturday, April 22, without yet voting on the reception of the bill. Meantime, on motion of Mr. Benton, the paper was ordered to be printed. No vote has yet been taken on the reception of Mr. Hale's motion.

Funeral of Mr. Muzzey. The funeral of the late Benj. Muzzey, Esq. took place in the village of Lexington, on Sunday afternoon week, and was attended by a large concourse of relatives and friends, including many from Boston and this city. The procession was formed at his late residence at 4 o'clock, and moved to the church, recently erected for the Unitarian Society, near the Common. The body of the church was filled, and the services were of an appropriate and impressive character. Portions of Scripture were read by the Pastor of the Baptist church, and the Prayer was offered by Rev. Mr. Dorr, of the East Village society. After the services, the body was attended to the grave in the rear of the church, where it was entombed. Mr. Muzzey was highly esteemed in Lexington, and has done much for the advancement and prosperity of the town: and to the people of that place, as well as to his family and relatives, his loss will be irreparable. [Charlestown Aurora.

AMERICAN UNITARIAN ASSOCIATION.

☞ The Treasurer acknowledges the receipt of the followiog sums, viz:

From the Auxiliary Association in Templeton	$6 00
do the late Mrs. H. A. Richardson of Tyngsboro' a legacy to assist destitute young men for the ministry, at Meadville	50 00
do the Auxiliary Association in Tyngsboro'	4 00
do C. Thomas, Esq., do do, a donation	2 00
do John J. Taylor, of Oswego, (Tioga Co, N. Y.)	1 00
do Rev. Darius Forbes of Chester, Vt.	1 00
do the Ladies of the Unitarian Society in Petersham to constitute their Pastor, Rev. Ephraim Nute, a Life Member	30 00
do the Auxiliary Association in Groton	21 50
do a member of the New Brunswick do	3 00
do Mrs. Charlotte Jones of Enfield	3 00
do Auxiliary Association in Burlington, Vt	36 00
do do do in Southboro'	3 00
do the Christian Benevolent Society in Sterling to constitute Mr. Gilbert H. Howe a Life Member	30 00
do Rev. Dr. Nichol's Society in Portland	28 00
do Dr. Gridley of Candor (Tioga Co.) N. Y.	3 00
do the Auxiliary Association in South Natick	10 00
do the do do in Taunton	60 00
do Jesse K. Appleton, Esq., of Dublin, N. H. donation	20 00
do the Auxiliary Association in Rev. Mr. Miles' Church, Lowell	80 00
do the do do in Peterboro' N. H.	20 00
do the Unitarian Society in Bolton	10 00
do Maine Western Ministerial do, collected in Society in Kennebunk	59 00
do the Auxiliary Association in Belfast	22 00
do the do do in Plymouth	77 00
do the do do in Templeton	18 00
do Female do do in Stow	11 00
do the do do in Wayland	2 00
do the Unitarian Society in Stow	4 00

May 1st.

☞ FRATERNITY OF CHURCHES. At the last Quarterly Meeting, of the Fraternity of Churches, the late President, (H. B. Rogers, Esq.,) and the Secretary, (Rev. Mr. Waterston,) having declined being considered candidates for re-election, the following officers were chosen:—Rev. Mr. Lothrop, President, Benj. Seaver, Treasurer, Rev. Mr. Gray Secretary, and Judge Williams and Edward Wigglesworth, Esq., members of the Executive Committee. may6

☞ MASSACHUSETTS CONGREGATIONAL CHARITABLE SOCIETY. If there has been any alteration in the circumstances of the beneficiaries of this Society, during the last year, important for the Committee to know, it is requested that information of it may be given to the undersigned, on, or before the 18th inst. Application for aid in new cases, must be made at the time above-named, and *minute* information given respecting the circumstances of the applicant.

CHARLES LOWELL,
Chairman Com. M. C. C. Soc.
Cambridge, May 6.

☞ WORCESTER AND WORCESTER WEST ASSOCIATIONS. There will be a Union Meeting of the Worcester and Worcester West Associations, on Monday, the 15th of May, at 4 P. M., at the House of Rev. Mr. Wellington, Templeton.

may6 HENRY F. BOND, Scribe.

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet in Cambridge, at the House of Rev. Daniel Austin, on Tuesday, 9th inst.

may6 WM. NEWELL, Scribe.

☞ TO AUXILIARY ASSOCIATIONS. The Auxiliaries are requested to make their Annual payments to the Treasurer, Henry P. Fairbanks, Esq., on or before the twentieth of May.

F. W. HOLLAND, Secretary of A. U. A.
april28 tM20

MARRIAGES.

In this city, 25th ultimo, by Rev Dr Frothingham, at the First Church, Chauncey Place, James Dennie, Jr., to Mary Sanger, daughter of Joshua Crane, Esq.

April 30th, by Rev R. C. Waterston, Mr Joseph H. Kent to Miss Eliza A. Palmer.

In Cambridge, 27th ultimo, by Rev A. B. Muzzey, Mr James S. Dodge of Boston to Miss Edna V. Snow of C.

In Danvers, Mr Jonathan E. Osborn to Miss Caroline Matilda Robinson.

In Lowell, April 24th, by Rev Mr Miles, Mr Levi H. Whitney, of Poughkeepsie, N. Y., to Miss Roxana W. Gates of L.

April 23d, Mr William F. Hackett to Miss Mary W. French.

In Concord, 27th ultimo, by Rev B. Frost, Mr J. Fay Barrett to Miss Lydia Ann Loring.

In Portsmouth, by Rev Mr Naylor, Mr Leonard Lawrence of East Lexington, Mass., to Miss Elizabeth J. Lord, daughter of Sampson B. Lord, Esq.

In the Unitarian Church, at Keene, N. H., Wednesday morning, April 26th, by Rev Mr Livermore, Mr Nelson Sargent of Boston to Miss N. Ann Page, daughter of Capt Calvin Page of that town.

In Plymouth, April 23d, by Rev Dr Kendall, Mr George Wadsworth to Miss Catherine E. Alexander, both of P.

In Newport, R. I., 24th inst, Mr Isaac M. Batchelder of Boston to Miss Mary Eliza Lee, daughter of Robert P. Lee, Esq., of N.

In Providence, on the 19th ultimo, by Rev Samuel Osgood, Warren Seabury Simmons of Johnston, to Mary Jane Wright of that city.

In Philadelphia, March 29, Edward W. Lincoln, Esq., Editor of the Worcester Ægis, to Miss Sarah Rhodes, daughter of G. B. Arnold, Esq., formerly of Providence.

DEATHS.

In this city, April 28th, Julia Webster, wife of Samuel A. Appleton, Esq., and only daughter of the Hon. Daniel Webster.

May 1st, at the "Boston Female Asylum," of consumption, Miss Lucy Hayward, 20.

April 30th, Mr. Benjamin Brew, 25.

22d inst, Anne, wife of Geo Wm Phillips, Esq.

In Lynn, Mrs Almira Breed, 24.

In Salem, 19th ultimo, Adrian Edward, only son of Noah E. Smith of Gilmanton, N. H., 4 yrs 11 mos.

In Walpole, N. H., 18th ultimo, Thomas Bellows, Esq., 85. He was a son of Col Benj Bellows, one of the original grantees of the town, and at the time of his death was the oldest inhabitant born in the town. He was one of the early Electors of President for that State—was a member of the State Council for 5 years from 1794, and in 1799 was appointed Sheriff of the County of Cheshire, which office he held until he arrived at the age of 70, in 1832.

In Windsor, Vt., Capt Elias Savage, 79.

In Providence, 23d ult, Mrs Penelope Hoyt, daughter of the late Charles Holden of that city in the 75th year of her age.

25th ultimo, Sarah J. Eddy, widow of the late Benjamin Eddy, in the 83d year of her age.

In New Bedford, on Tuesday morning, April 25th, Mrs Mary H., wife of William Cranston, and daughter of Samuel and Mary Hart, 55 yrs 11 mos.

ANOTHER IMPORTANT LETTER FROM GEORGIA. READ IT.

We are daily receiving testimony like the following, from the North, South, East and West:

Messrs. Reese & Ware,—Gentlemen: I was afflicted with Asthma for fourteen years, and had tried every remedy in the country; I had also been to several physicians, and found no relief whatever. I was afflicted at times so severely, that the blood would gush from my nose, and my breathing was difficult.—Indeed, the disease had gained so much on me, that I despaired of ever getting well, when I chanced to get a bottle of "*WISTA'RS BALSAM OF WILD CHERRY*," which effected a perfect cure, and I now consider myself perfectly sound. This can be proved by numbers of men in Franklin county and vicinity, and I think it my duty to let it be known.

Thomas A. Patrick.
Franklin Co., Ga., Nov. 19, 1846.

None genuine, unless signed I. BUTTS on the wrapper.

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[Extract from recommendation by Rev J. Martineau.]

Liverpool, July 27, 1846.

The accuracy and neatness with which Mr Wilson's own works are printed, will show to an experienced eye, that his intellectual pursuits have not interfered with the acquisition of skill in his business. For the excellent "Treatise on Punctuation," of which he is the author, we are doubtless indebted to his determination to reduce to rational rule one of the most difficult parts of the Printer's task. When I have resorted to Mr Wilson's press, I have been perfectly satisfied with the punctuality, exactitude, and modeate cost, with which the work has been executed. I heartily wish him in America a better success than has attended his efforts here. JAMES MARTINEAU.

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3. Nichol's Planet Neptune and Stellar Universe.
4. Fall of the Throne of the Barricodes.
5. How Soldiers are made in Russia.
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Note.—The most prevalent and fatal of all diseases incident to our climate, *Consumption*, may generally be traced to a slight cold. By an estimate not long since made, it appears that upwards of *one hundred and fifty thousand die* annually of *Pulmonary* Complaints. *Take heed*, delays are dangerous.

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The Subscriber would be glad to receive into his family two or more lads for the purposes of instruction. He would prefer those who are pursuing studies preparatory for College, but will take any above the age of eight years.

J. PRENTISS ALLEN, Sterling, Mass.

Refer to George Putnam, D. D., Roxbury, John Ware, M. D., Boston, Stephen Weld, Esq., Jamaica Plain. tf april28

Wanted. A Preceptor for the Milton Academy. Apply to Dr. Spooner of Dorchester, to Rev. John H. Morrison, or to Samuel Adams in Milton.

Milton, April 11, 1848. 1stf april15

1848. 1848.

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POETRY.

TO MY WIFE.

BY REV. G. W. BETHUNE.

Afar from thee! The morning breaks,
But morning brings no joys to me;
Alas! my spirit only wakes
To know that I am far from thee!
In dreams I saw thy blessed face,
And thou wert nestled on my breast;
In dreams I felt thy fond embrace,
And to my own thy heart was pressed.

Afar from thee! 'Tis solitude,
Though smiling crowds around me be;
The kind, the beautiful, the good—
For I can only think of thee;
Of thee, the kindest, loveliest, best,
My earliest, and my only one;
Without thee, I am all unblest,
And wholly blest with thee alone.

Afar from thee! The words of praise
My listless ear unheeded greet;
What sweetest see med in better days,
Without thee, seems no longer sweet;
The dearest joy fame can bestow,
Is in thy moistened eye to see,
And in thy cheek's unusual glow,
Thou deem'st me not unworthy thee

Afar from thee! The night is come,
But slumbers from my pillow flee;
I cannot rest so far from home,
And my heart's home is, love, with thee!
I kneel before the throne of prayer,
And then I know that thou art nigh;
For God, who seeth everywhere,
Bends on us both his watchful eye.

Together in his loved embrace,
No distance can our hearts divide;
Forgotten quite the mediate space,
I kneel thy kneeling form beside;
My tranquil frame then sinks to sleep,
But soars the spirit far and free;
Oh, welcome be night's slumbers deep—
For then, dear love, I am with thee!

SATURDAY NIGHT.

BY DR. BOWRING.

The week is past! its latest ray
Is vanished with the closing day;
And 'tis as far beyond our grasp
Its now departing hours to clasp,
As to recall that moment bright,
When first Creation sprang to light.

The week is past! and has it brought
Some beams of sweet and soothing thought;
And has it left some memory dear
Of heavenly raptures tasted here;
Although it ne'er return again?

And who would sigh for its return?
We are but pilgrims born to mourn;
And moments as, they onward ow,
Cut short the thread of human woe,
And bring us nearer to the scenes
Where sorrows end and heaven begins.

MISCELLANEOUS.

THE CABIN-BOY.

BY REV. G. C. SMITH, OF PENZANCE.

A few months since, a vessel sailed from England with a captain whose habitual blasphemy, drunkenness, and tyranny so disgusted the crew, that some of the most fatal consequences might have taken place, but for the sudden and alarming illness of their cruel and depraved commander. The mate took charge of the ship, and the captain, greatly afflicted in his cabin, was left, by the unanimous voice of a hardened crew, to perish. He had continued nearly a week in this neglected state, no one venturing to visit him, when the heart of a poor boy on board was touched with his sufferings, and he determined to enter the cabin and speak to him. He descended the companion-ladder, and opening the state-room door, called out, "Captain, how are you?" A surly voice replied, "What's that to you?—be off." Next morning, however, he went down again—"Captain, hope you are better." "O, Bob, I'm very bad; been very ill all night." "Captain, please to let me wash your hands and face; it will refresh you very much." The captain nodded assent. Having performed this kind office, the boy said, "Please, master, let me shave you." He was permitted to do this also; and, having adjusted the bed-clothes, he grew bolder, and proposed some tea. The captain knew he had no mercy to expect from his crew, and had determined not to solicit any: "I'll perish," said his obstinate, perverse soul, "rather than ask one favor of them." But the kindness of this poor boy found its way to his heart; and, in spite of all his daring, independent spirit, his bowels melted, and his iron face displayed the starting tear.

The captain now declined apace: his weakness was daily increasing, and he became gradually convinced that he should not live many weeks at farthest. His mind was filled with increasing terror as the prospect of death and eternity drew nearer to his confused and agitated view. He was as ignorant as he was wicked. Brought up among the worst of seamen in early life, he had imbibed all their principles, followed their practices, and despised remonstrance or reproof. A man-of-war had finished his education; and a long course of successful voyages, as master of a vessel, had contributed to harden his heart, and led him not only to say there is no God, but to act under that persuasion. Alarmed at the idea of death, and ignorant of the way of salvation, with a conscience now thundering conviction to his guilty soul, he cried one morning, just as Bob opened the state-room door and affectionately inquired, "Well, master, how is it with you this morning?" "Ah, Bob, I'm very bad, my body is getting worse and worse, but I should not mind that so much, were it not for my soul. O, Bob, what shall I do! I'm a great sinner. I'm afraid I shall go to hell—I deserve it. Alas, Bob, I'm a lost man." "O no, master," said the boy, "Jesus Christ can save you." No, Bob, no, I cannot see the least prospect of being saved. O, what a sinner I have been! what will become of me!" His stony heart was broken, and he poured out his complaints before the boy, who strove all he could to comfort him, but in vain.

One morning the boy just appeared, when the captain sung out, "O, I've been thinking of a Bible. I know there is not one in the cabin; go forward and see if you can find one in the men's chests." The boy succeeded, and the poor dying man beheld him enter with tears of joy. "Ah, Bob, that will do—that will do; you must read to me, and I shall soon know whether such a wicked man as I am can be saved, and how it is to be done. Now, Bob, sit down on my chest, and read to me out of that blessed book." "Where shall I read, master?" "I do not know, Bob. I never read it myself; but try and pick out some places that speak about *sinners* and *salvation*." "Well, master, then I'll take the New Testament; you and I shall understand it better, for, as my poor mother used to say, there are not so many hard words there." The boy read for two hours, while the captain, stretching his neck over the bed-place, listened with the eagerness of a man on the verge of eternity. Every word conveyed light to his mind, and his astonished soul soon beheld sin as he had never seen it before. The justice of God in punishing sin struck him with amazing force; and, though he heard of a Savior, still the great difficulty of knowing how *he* could be saved appeared a mystery unfathomable. He had been ruminating a great part of the night on some passages Bob had read, but they only served to depress his spirits and terrify his soul.

The next morning, when the boy entered the state-room, he exclaimed, "O, Bob, I shall never live to reach the land. I am dying very fast; you'll soon have to cast me overboard; but all this is nothing—my soul, my poor soul! Ah, Bob, my dear lad, what will become of my soul! O, I shall be lost. Can't you pray!" "No, master, I never prayed in my life, any more than the Lord's Prayer my mother taught me." "O, Bob, pray for me; go down on your knees and cry for mercy; do, Bob, God will bless you for it. O kneel down and pray for your poor wicked captain." The boy hesitated, the master urged, the lad wept, the master groaned, "God be merciful to me a sinner!" Both cried greatly. "O, Bob, for God's sake kneel down and pray for me." Overcome by importunity and compassion, the boy fell on his knees and with heavy sobs cried out, "O Lord, have mercy on my poor dying captain! O Lord, I'm a poor, ignorant, wicked sailor-boy. Lord, I don't know what to say. Lord, the captain says I must pray for him, but I don't know how. Lord, have mercy on him. He says he shall be lost—Lord, save him! He says he shall go to hell—Lord, take him to heaven! He says he shall be with devils—O that he may be with angels! Don't let him perish, O Lord! Thou knowest I love him, and am sorry he's so ill. The men won't come near him, but I'll do the best I can for him as long as he lives; but I can't save him. O Lord, pity my poor captain; see how thin and how weak he is! O comfort his troubled mind! O help me, Lord, to pray for my master." The captain was too much affected to speak. The simplicity, sincerity, and humility of the lad's prayer had so much impressed his mind, that he lay groaning inwardly with spiritual anguish, and wetting his couch with his tears. Bob returned on deck, for the scene had quite overcome him. In the evening he again read the Bible to the captain, whose soul appeared to receive every word with indescribable eagerness. The next morning, on entering the state-room, the boy was struck with the extraordinary change visible in his master's features. That gloomy horror which had so long added to the natural ferocity of his weather-beaten countenance was fled, and while afflictions had softened and more fully exhibited the various parts of his countenance, the circumstance of the past night had settled the whole arrangement of his features into a holy, pleasant, calm, and resigned state, that would seem to say, An heir of grace can find "glory begun below."

"O, Bob, my dear lad," said the captain, with great humility, "I have had such a night! After you left me I fell into a sort of doze; my mind was full of the many blessed things you had been reading to me from the precious Bible. All on a sudden I thought I saw, in that corner of my bed-place, Jesus Christ hanging bleeding on his cross. Struck with the thought, I thought I arose and crawled to the place, and casting myself at his feet in the greatest agony of soul, I cried out for a long time, like the blind man you read of, "Jesus, thou Son of David, have mercy on me." At length I thought he looked on me. Yes, my dear lad, he looked at your poor wicked captain; and, O, Bob what a look it was! I shall never forget it. My blood rushed to my heart—my pulse beat high—my soul thrilled with agitation, and waiting for him to speak, with fear not unmixed with hope, I saw him smile. O, my child, I saw him smile —yes, and he smiled on *me*—on *me* Bob. O, my dear boy, he smiled on wretched guilty me. Ah, what did I feel at that moment! my heart was too full to speak, but I waited, and ventured to look up, when I heard him say, hanging as he did on the cross, the blood streaming from his hands, and feet, and side—O, Bob, what sounds were these! shall I ever hear his beloved voice again! I heard him say, in sounds that angels cannot reach, "*Son be of good cheer; thy sins, which be many, are all forgiven thee!*" My heart burst with joy; I fell prostrate at his feet; could not utter a word but glory, glory, glory! The vision vanished; I fell back on my pillow; I opened my eyes; I was covered with perspiration. I said, O, this cannot be a dream! No, Bob, I know that Jesus bled and died for me; I can believe the promises, the many precious promises you have read to me out of the Bible, and I feel that the blood of the cross can cleanse even *me*. I am not now afraid to die; no, Bob, my sins are pardoned through Jesus. I want no more; I am now ready to die; I have no wish to live. I cannot, I feel I cannot be many days longer on this side of eternity. The extreme agitation of my mind, of late, has increased the fever of my body, and I shall soon breathe my last."

The boy, who had silently shed many tears, now burst into a flood of sorrow, and involuntarily cried. "No, my dear master, don't leave me." "Bob," said he, calmly, "my dear boy, comfort your mind; I am happy, I am going to be happy for ever. I feel for you; my bowels yearn over you as if you were my own child. I am sorry to leave you in such a wicked world, and with such wicked men as sailors are in general. O, may you ever be kept from those crimes into which I have fallen. Your kindness to me, my dear lad, has been great; God will reward you for it. To you I owe every thing as an instrument in the Lord's hands. Surely he sent you to me! God bless you, my dear boy; tell my crew to forgive me, as I forgive and pray for them Thus the day passed in the most pleasing and profitable manner, when Bob, after reading the Bible as usual, retired to his hammock. Eager the next morning to meet again, Bob arose at daylight and opening the state-room door, saw his master had risen from his pillow and crawled to the corner of his bed-place, where, in his dream, he beheld the cross. There he appeared kneeling down in the attitude of prayer, his hands clasped and raised, and his body leaning against the ship-side. The boy paused and waited a few moment, fearful of disturbing his master. At length he called, in a sort of whisper, "Master." No answer.—"Master." No reply. He ventured to creep forward a little, and then said, "Master." All was silent! Again he cried, "Captain." Silence reigned! He stretched out his hand and touched his leg; it was cold, and stiff, and clammy. He called again, "Captain." He raised his hand to his shoulder; he tenderly shook it. The position of the body was altered; it declined gently until it rested on the bed; but the spirit had fled rome hours before, we hope, to be with Christ, which is far better.

POWER OF TRUTH.

A striking illustration of the power of *the Truth*, in its own simplicity, was mentioned by a Christian, of the seed of Abraham, when recently pleading the cause of his brethren and of this society. It was in substance, as follows:

'When I was a student at——, five and twenty young men, Jews and Gentiles, were accustomed to meet every Sunday afternoon for the purpose of reading newspapers on philosophical or literary subjects. I had read one illustrating the character of several nations by historical sketches of fables. Another had read a translation from Œdipus, and then another, a Jew, read, in chaste and beautiful latin, the thirteenth chapter in the first epistle to the Corinthians. It was listened to with great delight; and again he read it, dwelling with reiterated emphasis on the words, 'is not puffed up—is not puffed up'—and then advancing to the table, he said, "The man who wrote this could not be an imposter. As the Lord liveth—I am Christ's." Not very long after he avowed himself a Christian, and is now, I believe, as eminent for his piety, as he is for his professional skill as a physician.' [Jewish Herald.

A RETORT COURTEOUS.

"Mr. Hale maintained himself in a manner worthy of a freeman. He made two powerful speeches, and was sustained by Mr. Davis of Massachusetts. The discussion was between the North and South. Messrs. Butler, Calhoun, Foote, and Douglas, were arrayed against these two; and Foote even went so far as to tell Mr. Hale that should he show his face in Vicksburg, in his (Foote's) own State, he would be tarred, feathered, and hung on a tree; and he (Foote) would volunteer to put the rope around his neck. Mr. Hale, in reply, said, that should the gentleman from Misaissippi ever visit the dark regions of New Hampshire, they would treat him kindly and courteously, and would invite him to make a speech in some of their school houses; and then some schoolboy might step forward and undertake the task of enlightening his dark and benighted understanding.

A QUAINT EPITAPH.

I have just copied, says the London Correspondent of the Christian Reflector, a singular Epitaph in Crayford Church-yard, composed by the light-headed old curate of the parish, on the death of the old parish clerk. It reads thus:—

"HERE LIETH THE BODY OF PETER SNELL, THIRTY YEARS CLERK OF THIS PARISH. HE LIVED RESPECTED, AS A PIOUS AND A FAITHFUL MAN, AND DIED IN HIS WAY TO CHURCH TO ASSIST AT A WEDDING, ON THE 31ST DAY OF MARCH, 1811. AGED 70 YEARS. *The inhabitants of Crayford have raised this stone to his cheerful memory, and as a tribute to his long and faithful services.*

The life of this clerk was just three-score and ten,
Nearly half of which time he had sung out Amen.
In his youth he was married, like other young men,
But his wife died one day, so he chaunted Amen.
A second he took; she departed; what then?
He married and buried a third with Amen.
Thus his joys and his sorrows were TREBLE, but then
His voice was deep BASS, as he sang out Amen.
On the horn he could blow as well as most men,
So 'his horn was exalted' in blowing Amen.
But he lost all his wind after three-score and ten,
And here with three wives he waits till again
The trumpet shall rouse him to sing out Amen."

CONVERSION OF ROMAN CATHOLICS. The N. Y. Evangelist of the last week gives intelligence of remarkable success attending the labors of an agent of the Protestant Society.

"He has preached the truth in love, in a manner to excite no sectarian prejudices, and to appeal directly to the conscience and heart; and the results which, with the Divine blessing, have flowed, are as instructive in reference to the true method of reaching Catholics, as they are interesting. There have been upwards of one hundred and fifty conversions of German and French Romanists, who have openly abandoned that church, and are now freemen in the Lord, reading and prizing the Bible, and substituting the grace and efficacy of the one Mediator for the offices of the priest. Two hundred and fifty children have been gathered into the Sabbath school, and are eagerly interested in it. Of these converts, about fifty are youth, and give promise of future usefulness."

DOINGS OF THE CITY WATCH. Captain Barry makes the following report of the doings of the City Watch for the last quarter:

The City Watch reports for the last quarter 2701 persons as having come under their care, including 313 who were intoxicated, and were led to their houses by the watchmen. Of the 2350 taken to the watch houses in the city proper, 1808 were males, 542 females. Taken up for drunkenness, 1189—of whom 228 were females; lodgers, 779,—202 females; common drunkards, 63,—24 females; fighting, 33; disturbing the peace, 61; larceny, 50; vagabonds, 21; suspicious persons, 8; assaulting citizens, 28; passing counterfeit money, 3; insane, 6; night walkers, 32; rescued from the docks, 8; unwell, 5; lewd and lascivious conduct, 12; gambling, 17; breaking windows, 16; abuse of their families, 7; assaulting watchmen, 3; attempt at robbery, 2; burglary, 1, and forgery, 1.

Besides the above, the watch report that in 218 cases, disturbances in houses to which they were called were quelled without arrests; 110 stores were found open, which were either closed by themselves or by their owners. [Trav.

"Mr. Hale, although an abolitionist, has made himself decidedly popular as a member of Congress, not only with the members generally, but with the lookers on! He is quite a lion in Washington, and throws his more experienced, stiff, sedate, aristocratic colleague, Atherton, completely into the shade. Of the two men, every body says Hale is the *democrat*, the friend of the many, and Atherton the *aristocrat*, the friend of the few!" [Bal. Pat.

FRENCH CATHOLICS. Rev. Mr. Morain, who is preaching the Gospel among the French in Enosburgh and vicinity, Pennsylvania, has a Church of one hundred members, converts from Romanism. He says, in a letter to the American Protestant Society, of March 2d:—"You are aware from my former letter, that a great work is being done in the towns of B., M., and R., among the French Catholics. The people are so awakened that they have taken the pains to hire a team to come after me and bring me home again, a distance of 15 or 20 miles. I have been there, and they seem to receive the word of God with open hearts. Numbers have recently said, 'How have we been so long ignorant of the gospel of Christ.'"

SLAVERY AND THE METHODISTS. The authorities of the city of Charleston, S. C., have prohibited the sale of the "Discipline of the Methodist Church, South," because it retains a section of the general discipline of the Church which testifies to the "great evil of Slavery" and inquires how it may be "extirpated." And what is perhaps even more startling, the Annual Conference of that State have sanctioned the uncomplaining submission of the Charleston clergy and laity to the restriction. So that the Southern branch of the Methodist Episcopal Church is in the singular position of having an authorized code of discipline which cannot be circulated among its members. [N. Y. Com.

BOYS OUT OF EMPLOYMENT. An "Old New Yorker" says in a communication: "A gentleman in Wall street advertised two days since for a clerk. Next morning on reaching the vicinity of his office, he saw a crowd, and supposed his place was on fire, but on inquiry found 150 boys collected, all of whom had assembled in consequence of this advertisement. It is surprising these boys do not go to sea, or on to farms in the interior, and insure permanent and useful employment. In three years they would get better wages than are obtained by half the working men in the city at twenty-one years of age.

"It will hardly be credited, but there is no doubt of the fact, that there are 8,000 boys in New York and Philadelphia, between sixteen and twenty years of age, without any permanent employment. What will be the fate of these boys?"—N. Y. Eve. Post.

MANUMITTED SLAVES. Six colored persons, being a portion of sixteen slaves freed by Josiah Barker, formerly a resident of New Orleans, but now of East Greenwich, R. I., arrived at New Bedford on Saturday. It is the intention of Mr. Barker to settle them upon a farm, and provide them the means to acquire a livelihood.

The Lynchburg Virginian also states that Capt. John Warwick, of Amherst county, Va., who died a short time since, manumitted by his will all his servants, numbering between seventy and eighty. He has made provision for their removal, outfit and settlement in one of the Western States.

RUNAWAY SLAVES. The slaves in Cecil county, Md., are running away in droves. The Wilmington Chicken says: "A week or two since, eight made their escape from Mr. George Kidd, in that county; and a week or so before, five ran away from Messrs. Gales & Chamberlain. It was Mr. Kidd's intention, we are informed, to free three of his slaves in a few days."

Rev. Dr. Hawks has resigned the presidential chair of the University of Louisiana.

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april15 1tisostf

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